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*For the Christian Journal.*

**The Duty of Parishioners towards their Minister—A Sermon.**

Heb. xiii. 17.—“Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account.”

THE authority here recognized by the apostle is *divine* and *spiritual*; *divine*, as it is delegated to human agents by the *great Shepherd and Bishop of souls*, the *divine Jesus*; *spiritual*, as it is *exercised* in the supervision of that spiritual body, the church, which he purchased with his blood, and over which he continues to preside as its real, though invisible, Head—*exercised* in faithfully administering its ordinances, dispensing its privileges, guarding its purity, and in feeding its members with the bread of life—*exercised* in “awakening the guilty, comforting the desponding, and strengthening sincere believers in the faith and virtues of the Gospel”—in short, by “ceasing neither labour, care, nor diligence, until every means, both public and private, has been employed to bring all to an agreement in the faith and knowledge of God, and to ripeness and perfectness of age in Christ.”\*

It is implied, my brethren, in the text, that the *duties* and *obligations* between the ministers of Christ, and those committed to their charge, are *reciprocal*;—that while it devolves upon us to *watch for your souls*, it becomes your duty to respect our authority, receive our message, and in all things to *submit to his commands who sent us*. In opening this subject on a former occasion, I endeavoured to place before you some of the dangers and the difficulties of our ministry. It will be my present object to point out a few of the duties that the interesting attitude

in which I now stand to you, seems to demand at your hands.

And, *first*, such as are due to the ambassadors of Christ, in consequence of their participating, in common with the people of their charge, the corruption, the blindness, and the impotence of fallen nature! The blessings of salvation could be procured by no less a price than the blood of the immaculate Son of God; but in dispensing them to lost men, Jehovah has condescended to select his messengers from among the guilty and condemned. The ministers of the Gospel are men subject to like passions with yourselves, lying under the same curse, polluted with the same sin, and dependent for redemption upon the same Saviour; men, who naturally stand in the same need of being renewed in the temper and disposition of their minds, who have the same spiritual foes to encounter, the same warfare to accomplish, the same race to run, the same impediments to surmount, and the same acquisitions to gain, before they can finally enter into rest! While, then, it is our duty to *strive for the mastery*, and to show ourselves a *pattern in every good work*, it will be yours, brethren, to throw over our infirmities, mistakes, and deficiencies, the mantle of Christian charity, and in all things to *exercise towards us a spirit of kindness and forbearance*; to expect from us a prudence, a zeal, and fidelity, comfortable with the sacredness and dignity of our calling; but not to look for *purity which angels alone possess*, and for *energies which they alone can exert*. But while we confess ourselves oppressed with the common frailties of humanity, and consequently under circumstances claiming your indulgence, we would be distinctly understood, as speaking of ourselves as *men*, and not

\* Office for the ordering of priests.  
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as the *ambassadors of Christ*; in our private, and not in our official capacity. We are *frail*, but our message is *perfect*. We may fluctuate in our feelings, err in our judgments, and become uninteresting in our manner, but this can in no degree lessen the authority of our mission, or the weight and solemnity of our message; “for we preach, *not ourselves*, but *Christ Jesus, the Lord*.” We stand in the place of Him *who spake as never man spake*; and we pray you, in *Christ’s stead*, be ye reconciled to God!

In the second place then, brethren, it is your *duty* to receive us as the *ambassadors of Christ*—as invested with precisely the same ministerial authority that characterized the mission of the Son of God; for to us he addressed the impressive language, “as my Father sent me, *even so send I you*!” Nothing can be more important to the success of our ministry, and to the consequent prosperity of the church, in whose bosom you are nurtured for the celestial world, than a full and definite view of our official character and responsibility. This remark applies with peculiar force in a period like the present, when there is manifest so strong a disposition to invade the sacred duties of our high vocation,—to deny us the authority with which we are clothed by the appointment of God,—and to treat our message as the doubtful record of *weak and erring man*. A correct and intelligent view, therefore, of the office which we bear, will, in a variety of ways, contribute to the peace and prosperity of the church. It will tend to give a check to that proud, untutored spirit, which so frequently prompts the inconsiderate to urge their private sentiments, (and with an assurance presumptuous as it is disgusting,) in opposition to the mature and enlightened judgments of the authorized ministers of Christ. Often, and with pain, are we called, at the present day, to repress the rash, the mistaken zeal of those who would be thought eminently useful in the church of God. An individual of ardent feelings, and visionary views, whose religious education has been either wholly neglected, or at absolute variance with the doc-

trines and institutions of our church, is placed by circumstances under our parochial charge; he professes a preference for our worship, yields assent to our faith, and requests to receive the pledges of a Saviour’s love at our hands. We welcome him without suspicion, and without reserve; and admit him to the full privileges of the flock of Christ. From the apparent fervour of his devotional feeling, and from his expressions of anxiety to be serviceable in the cause of Christ, we at once rank him amongst our most promising auxiliaries; and, in our anticipations, mark out for him a bright career of active charity. But how keen is our disappointment as we perceive, that in simplicity and goodness of intention, we have embraced an enemy to our peace; have unsuspectingly received into the quiet bosom of our church the untamed and reckless spirit of fanaticism; perceive, that what was so fair and promising in the bud, produces the most crude and unwholesome fruits; that from this seemingly pure and healthful fountain, proceed the bitter waters of strife. For this individual, finding that the *permanent character*, and the *calm and chastened tone* of our services, afford no gratification, no encouragement to those high-wrought, animal sensibilities, which it is his chief delight to cherish; and discovering that the truths of the Gospel, as we feel bound to teach them, are not of that pliant, temporizing character, which comports with his caprice and early prejudice, declares himself impelled by the dictates of conscience to commence a reform. A reform, according to his *own contracted views*, in doctrines and practices approved by the *united suffrage of primitive piety*, by the *usage of the faithful in all ages*, and by the *godly judgments* of those who have passed their lives in the study of the Gospel, and who are appointed by the Saviour as the guardians of the faith and purity of his church. This conceited, disaffected individual, in the height of his presumption, pronounces judgment against all this wisdom, knowledge, and piety, and goes forth to decry our authority, to counteract our labours, and sow the seeds of dis-

union among the people of our charge. It is at a moment like this, brethren, that the high value of a correct and thorough knowledge of the Christian ministry is most strikingly apparent; for such knowledge, among you, would furnish an ample security against these unhallowed attempts of individuals to encroach upon our sacred office, impair our influence, and produce discord among yourselves! Does not an attainment of this knowledge then rise, in your own view, brethren, from a matter of mere expediency, to an important and imperious *duty*?

This duty, however, will lead you to an acquaintance, not only with the nature of our office, but likewise with the extent of our responsibility. And an acquaintance with this will render you timid in your criticisms, and sparing in your censures. Under such circumstances, you will seldom be heard to reproach us as too plain, too damnable, or too severe. For then you will perceive, that we are acting under the immediate authority of God, and are amenable for every act at his dreadful bar—perceive that, having received our message from the august Being who commissioned us, we can alter or suppress any portion of it, only at the hazard of our eternal happiness! and that your present applause, though we might gain it at the sacrifice of truth, could furnish us but a miserable recompense for your reproaches in the day of your ruin; and a miserable shield against the displeasure of our Master and final Judge! “Son of man,” saith the voice of God, (it is indeed a message to us, but you, brethren, are equally interested in its awful disclosures;) “Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand.” Be ever mindful, then, brethren, of the fearful character of our responsibility! In the woe that

awaits our unfaithfulness, you will see that we have cause to be plain and urgent!

It will be your duty to acquaint yourselves with the extent and sacredness of our responsibility, not only as ministers of the Gospel, but also as ministers of the Gospel in a *particular church*; as those who are associated in visible communion with others; through the principal of whom we have received our ministerial authority from Christ, and to whom we have solemnly pledged our active and faithful co-operation in the work of the Lord.

Jesus Christ, my brethren, having established his church, and committed the power of superintending and administering its affairs to chosen men, through the highest order of whom this power was to be communicated to others in uninterrupted succession to the end of the world, left the minor points of external arrangement in the church, to these its authorized ministers. They have deemed it expedient, in all ages, to require of those who are admitted into *their holy fellowship*, certain vows, as pledges of fidelity to the interests of the church in which they are called to minister, and of quiet submission to the godly counsel of those who are *placed over them in the Lord*. We, brethren, at the solemn time when we assume the office of a priest, *voluntarily and sacredly* promise, among other things, that “we will give our diligence, always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as *this church hath received the same*.” And likewise, that “we will reverently obey our bishop, and other chief ministers, who, according to the canons of the church, may have the charge and government over us; following, with a *glad mind and will*, their godly admonitions, and submitting ourselves to their godly judgments.” Hence you perceive, that we are responsible to God, and to the church, not only for preaching the Gospel, and administering its sacraments faithfully, but also for doing it according to certain vows deliberately pledged to those who admitted us to so great and honourable a

trust. Acquaint then yourselves, brethren, with these our *responsibilities*. The necessity for your doing so is *urgent*. For then will you perceive, that we cannot *forsake the old paths* for any new, though more popular course, but at the most fearful hazard;—and then, you will be no longer disposed to encourage our compliance with those novel expedients for promoting piety, which are neither congenial to the institutions of our church, nor approved by its long-tried and most able friends: for nothing would so effectually impair your confidence in our firmness and integrity, as an evident want of moral courage to maintain, under all circumstances, a strict and sacred regard to the *vows* that are upon us.

It is your further duty, brethren, to co-operate with your ministers, so far as your ability will allow, in the plans adopted for the general advancement of the interests of the church; and in those which we may devise for the spiritual benefit of such as may be under our more immediate charge.

It is sometimes plead, in excuse for neglecting the general institutions of the church, that our efforts are all needed in support of our particular parish. The experience and observation of those who are best able to judge, I believe, universally concur in pronouncing this excuse to be founded in error—in pronouncing that, with parishes as with individuals, those are found to be most highly prospered, who give to the needy with greatest feeling and liberality! That church may be considered *bles*, where minister and people breathe a *missionary spirit*! For where this is, the light of God's countenance *will be*; and "the righteousness of such a church will go forth as brightness, and the salvation thereof as a lamp that burneth." Be ready then, brethren, to give, and glad to distribute, laying up in store a good foundation against the time to come.

But what, under this head, I would more particularly urge upon you at the present time, is the importance of your aiding in the promotion of those plans for catechetical and biblical instruction which we may desire, in the course of our ministry, to carry into operation.

Our blessed Lord enjoined us, 'as a test of the sincerity of our love to him, that we should feed the lambs of his flock. The church, to secure the fulfilment of this interesting command, has ordered that her ministers shall diligently instruct or examine, on convenient occasions, the children of their respective parishes, in her doctrines as contained in the Catechism. Upon a faithful compliance with the spirit of this injunction, brethren, is depending (and the day is not far distant when you will perceive it) the virtue and the happiness of your offspring! But the discouragement we usually meet with, in this part of our duty, consists in the difficulty of securing the attendance of your children upon our instructions. It is truly disheartening to the anxious, faithful shepherd, to find, that when he calls, so few of these lambs of the flock seem to *know his voice*; to find, that this portion of his labours is often so poorly appreciated.

Parents of the congregation, I call upon you to enable me to fulfil my duty in this respect to your children, to yourselves, and to the church. You can do it, by persuading your little ones to avail themselves of those opportunities for religious instruction which may be held out to them. You can do it, by endeavouring, in the family circle, to deepen those impressions of virtue and piety which they may receive in the services of the sanctuary, or at the catechetical lecture. In short, you can do it, by regarding your solemn vows, when at their baptism, you promised to go to the utmost of your ability to cause them, *by the help of God, to renounce the devil and all his works, and to believe in God, and to serve him!*

In order to render my ministry among you *effectual*, it will be further necessary that you encourage, as far as possible, by your presence, and by every means in your power, those methods of familiar instruction that may be adopted as aids to the stated services of this sacred place. No one circumstance presents so great an impediment to our success, as the miserable want of preliminary knowledge which many of our hearers bring with



them to the house of God. This want is in a high degree owing to the too prevalent idea, that we have little or nothing to do with divine things beyond our attendance upon these weekly services. Alas! how many a death-bed scene has this idea overhung with bewildering doubt, or darkened with utter despair! No, my brethren, religion will not, with impunity, be treated thus lightly—will not reside in a heart that gives the highest place, and the chief attention, to the world. Those who would enjoy its comforts in that dark hour when all temporal good deserts them, must know something more of it than what is conveyed in these weekly, these unsystematical lectures of its ministers! It will be your duty, brethren, to encourage those instructions which, in aid of the services of this hallowed day, may be given on other occasions. This duty presents itself, however, with peculiar and pressing claims to the regard of the youth of our congregation.

As a further consideration I hardly need mention, brethren, that your duty should lead you to watch every opportunity for advancing the interests of the congregation, for whose success and prosperity we stand pledged to the church at large. It is usual for the people of our charge to look to us principally for success—and it is indeed our sacred duty to make every possible effort to prevent their disappointment; but this will be *inevitable*, except *they* actively and assiduously co-operate with us. But, where this is the case, *success and prosperity are certain!*

Much assistance may be rendered likewise by your giving early information to your ministers of the sick and the needy who may reside in your vicinity, or come under your particular observation. It often happens, that for want of such information, those who have most need of our aid, encouragement, and consolation, are wholly deprived of them, and we, without the possibility of avoiding it, become the victims of censure! Brethren, grant me this assistance, and, in all your troubles and afflictions, let me be considered your *friend and pastor!*

And permit me to solicit, in my behalf, your constant prayers. I feel that I need them; and from happy experience, I may say it, that nothing so effectually encourages the heart, and strengthens the hands of the ambassador of Christ, as to know that fervent petitions, for his guidance and succour, daily ascend to the mercy-seat from the devout and united hearts of his congregation! O, there is something here that, beyond expression, invigorates and buoys up the soul amid the fearful difficulties of our vocation. Yes, when the minister of Christ knows that he enjoys the prayers and affections of his people, he feels that *he stands in a tower of defence, and that no weapon formed against him can prosper!* O, then, allow me to hope, brethren, for your daily prayers!

Finally—Keep in mind that you are now acting for another state of being;—that we are appointed to *watch* for your souls—that our concern is with those spirits within you that can never die!—and that the improvement or neglect of every religious privilege you now enjoy, has a mysterious, but most important bearing, upon the character of your existence for an eternity!—that our message will prove to each of you, either “a savour of life unto life, or of death unto death.” With what seriousness then, yea, with what solicitude and deep attention, should you listen to our words! How should you encourage us to be faithful in our disclosure of your corruption and your danger, and of the will of God concerning you. Do you insist upon fidelity in him who is to defend or protect your sublunary interests? Do you require that your jurist should be true to his trust, and present an honest and exact statement of your affairs;—that your physician should tell you the worst of your case, and not endanger your life, from a desire to spare you the pain or unpleasantness of remedies needful to your preservation? But, can you allow those who watch for your souls; in a case where your eternal well-being is at stake; to deceive you, by quieting your guilty fears, and whispering, Peace, peace to your worldly spirits, when before you is sudden de-

struction? Oh! brethren, be not so unwise! Be willing to know the extent and the malignity of your spiritual disease, before the saving remedy shall be for ever withdrawn! Encourage us, then, in an honest and faithful exhibition of the evils that threaten you, *as fallen creatures*; and the *only means* of your escape, however humiliating to your pride. Submit to the authority of Christ vested in your ministers; accept the terms of salvation through his blood; and, while you perform the duties now urged upon you, let your exertions be stimulated by the *tremendous reflection*, that upon your Christian fidelity is suspended an eternity of bliss—upon your unfaithfulness, an eternity of woe! *Do this*, Christian brethren—and whatever may be the burdens of my ministry, they will be borne with cheerfulness and comparative ease; *do this*—and when I am called to comfort and counsel you in the hour of affliction, or on the bed of death, I shall find you, *not* distracted with apprehension, but rejoicing in *hope*! *do this*—and when the trumpet of God shall summon me to my final account, I shall render it, I trust in Christ, with joy, and not with grief;—shall be enabled to present you to my Master, saying, Lord, here is thy servant, and the children thou hast given; receive them to thyself. They are the purchase of thy blood; let them be thine for ever!

Brethren—From the kind manner in which you are disposed to receive my message, I have good hope that this may be my joy, and crown of rejoicing. But, whatever may befall me—yea, let me sacrifice every worldly comfort to my congregation—let me sink under their censures—let me weep for them between the porch and the altar—let me be subject to every earthly suffering and calamity for their sakes—but, O my God! let me not meet them impotent and unholy at thy bar!

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For the Christian Journal.

*Churches for the Poor, and Missionary Labours, in New-York.*

Messrs. EDITORS,

I participated most sincerely in the feeling of high gratification which could

not but have been excited in the mind of every true friend of our church in this city, by the consecration, mentioned in your last, of All Saints' church. It is situated in a part of the city to which attention has long been called, as peculiarly needing due provision for the stated services and instructions of our church. The determination, about four years ago, of the Rev. Mr. Clark, now the rector of All Saints', to settle in that part of the city, was a source of sincere pleasure to those who knew his qualifications for usefulness, as evinced in his successful prosecution, for many years, of missionary, and subsequently of parochial, labours. Nor were they disappointed. A little congregation, assembling in an apartment in his house, soon so increased as to render necessary a more commodious place of worship. As yet, they were unable to undertake the responsibility of erecting a parish church. They had recourse, therefore, to the expedient of providing a temporary chapel. This small but neat edifice was soon so well filled, as to enforce the necessity of losing no time in the erection of a large and commodious church. It is probably, however, known to many of your readers, that a difficulty of no small magnitude occurred. Some, and perhaps at first, the greater number, of the active friends of the establishment, were anxious that the proposed edifice should be erected on the principle of not having the pews either sold or rented, but open to the occupancy of any persons who, on any occasion of worship, might attend. This plan, however, was soon found not to accord with the feelings and wishes of the great body of Episcopalians, and other respectable inhabitants, of that section of the city; who were aware of the inconvenience which would arise from not being able to obtain permanent pews for their families. The plan, therefore, gradually yielded to the more practicable one of erecting a church on the same principles as are pursued in the building of similar structures among almost all denominations. And after the parish, on the occasion of an annual vestry election, and through the

medium of such an election, had expressed its views 'on the subject by an overwhelming majority of votes, obstacles which, for several months, had lain in the way of the interests of the church, were thereby removed, and a united and enterprising vestry immediately prosecuted with vigour the measures which, in eight months after the laying of the corner stone, issued in the completion of a substantial and handsome parish church.

In the course of the discussions, Messrs. Editors, on the subject of a free church which so deeply interested our brethren of All Saints', your present correspondent was far from feeling unconcerned. A free church for the accommodation of the poor, and especially of seamen, I had long thought an object which ought not to be neglected by our numerous and wealthy communion in this city. I am now satisfied, however, that the object can be obtained only through the medium of *missionary enterprise*. Much could not be expected to be done for it by the congregation there worshipping; and I am convinced that, unless already belonging to denominations from which, either on religious principle, or as a part of a general system of polity, the sale or renting of pews is excluded, few persons, above the lowest grade of poverty, had not rather pay something for a definite seat for their families, than have them separated, or unsettled in their location, as must be the case where they have no right to a particular pew. For the great majority of persons, then, above the grade of common pauperism, it would seem that an entirely free church is not so much wanted, as one, the expense of the erection of which, being otherwise provided for, would not render necessary the sale of pews. Moderate rents being imposed upon them, would, in addition to the stated collections on occasions of worship, be an ample means of its support. If such churches, of large dimensions, could be erected, the rents, being so much subdivided, would be burdensome to none, and at the same time supply an ample revenue; while the pews would be accessible to persons in moderate and

even very humble circumstances, in a way consistent with the very general preference of having a particular seat for one's own family. I can hardly conceive of a more important, and more extensively and permanently useful, application of a portion of the immense resources for charitable purposes which are held by the Episcopalians of this city, than the providing of at least one such church, of large dimensions, and plain in its structure, in some populous district of the town. Many blessings would descend upon the heads of those who should embark in so holy and benevolent an enterprise, from worthy and attached members of our church, whose means will not allow of their acquiring pews at the rate at which they are generally held.

In the greatly needed formation, too, of new parishes, essential good would result from missionary operations, of which this city should be the field. There are perpetually presenting themselves situations in which materials exist for raising large and flourishing parishes, if we had the means of commencing the proper operations. Members of our own communion, from different parts of the country, and of our sister churches in England, Scotland, and Ireland, are every where to be found, who, though not able to bear the burden of establishing parishes, would gladly unite with them, and contribute what they could. There are also, in every vicinity, respectable people, in good, and sometimes affluent, circumstances, having a respect for religion, and a conviction of its value and importance, and yet not decided in any particular system, who would patronise a church erected in their vicinity; and thus, as has often been the case, ultimately become its attached and efficient members. Every where, too, are to be found many in sad want of the reclaiming and sanctifying influence of the services and ordinances of religion; to whom to extend those services and ordinances, would be at once a most elevated act of charity to them, and a most invaluable benefit to the community. Could there now be a system of missionary exertion, by which a

pious, well-qualified, and laborious clergyman, could be sent to a favourable vicinity, and there bestow his undivided efforts on the forming of a parish, there can be little doubt that in a few years success would crown his labours, and a church, competent to its own support, be there established, which, for ages, will be instrumental to God's glory, to social and civil welfare, and to man's spiritual and eternal good.

I am not in the least, Messrs. Editors, discouraged, in my views of this subject, by the objection sometimes made, that our's is not a popular church, and that the measures pursued by some other denominations, and inconsistent with our well ordered system, are the only ones promising extensive success in the raising up of congregations. I admit not the fact. If it were so, if it were true that our church is not adapted to all sorts and conditions of men, and to every grade and state of society, we should owe it, in my humble opinion, to the great *Lord of all*, to whose law and will we profess to think our church peculiarly conformed, to remove so radical a defect, and fit it for the condition and wants of all. Such, however, I am happy to avow the firm and deliberate conviction, is not the case. Establish our services any where, where there is room for additional spiritual labours; and there let a well-qualified minister of our church enter into the spirit of those services, and do justice to them; preach the Gospel faithfully; be much among the people, carrying to them, in sickness and affliction, the instructions and consolations of the church, being ever their ready and willing spiritual friend and adviser, and affording them sufficient opportunities of waiting on the services and instructions of God's house; let him, in all humility and sincerity of heart, seek rather to advance the reputation and interests of the church than his own; let him especially be much in prayer for that direction and aid whence only success can come; and all the effects of more popular measures, and of those more favourable to immediate excitement, will not be worthy to be compared

with the deep interest in religion, and the practical blessings of its truths and precepts, to which such a course, by God's grace, will be conducive. The hardened sinner will yield to the converting influence of such a religion; the careless Christian will be roused by such a faithful exhibition of the claims and obligations of the Gospel; and the faithful servant of Christ will be encouraged and animated in the pleasant ways and peaceful paths of evangelical holiness. The church will command the approbation and affection of the considerate and the pious. They will see that God is in her of a truth; and deem it a privilege to unite in her holy and animating services.

In this way the increase of our church might be made to bear some fair proportion to the rapid increase of our city. And when moderate and temporary missionary aid may be rendered instrumental to so much good, the will cannot be in proportion to the means, if that good is not largely effected by the Episcopalians of this city.

Lastly. We want at least one large and commodious church, in a proper location, for the use of seamen, and of others who, from choice or necessity, must have a free church. This should be a permanent missionary establishment. And from the very peculiar situation of the first named of the above classes, such a charitable provision for their spiritual welfare could not, it would seem, otherwise than deeply interest the benevolent and pious feelings of all good members of our church. The fact of the existence in this city of a place of worship for seamen, in which the stated services are by a ministry, and in a mode, essentially different from those of our own church, however pleasing the proof which it affords of so much being done, does not meet what ought to be the views of Episcopalians; namely, that the benefits of *their* ministry, and *their* principles and services, should be extended to this numerous, useful, but too much neglected, class. From a spirit of proselytism I trust that our church will ever be free. But he must fall far short of a due appreciation, and a practical love of that church, who will not deem it a

sacred duty to leave no means untried for extending far and wide the peculiar privileges of her communion. Believing, as we do, that Gospel truth is more fairly exhibited, more faithfully dispensed, and more guarded from the innovations of error, and that Gospel worship and ordinances are celebrated in greater conformity with their true character, according to the standards of this than of any other church, it is not a sectarian feeling, but a holy zeal for the interests of evangelical truth and piety, which should enlist every good member of our church in the resolution and effort to do what can be done for extending to all the benefits of that church.

And now, Messrs. Editors, in reference to the several matters contained in this article, I would conclude by respectfully, but seriously, pressing upon the conscience of every Episcopalian in this city, the inquiry, *Is he doing his duty?* Does he allow the maintenance of institutions for promoting the great interests of religion and the church, its fair claim upon his charities and his exertions?

*A New-York Episcopalian.*

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*For the Christian Journal.*

### On Religious and Benevolent Societies.

MESSRS. EDITORS,

I have lately been in the way of hearing some objections made against the very prevalent method of exercising Christian charity by the formation and support of *associations* for benevolent objects. The weight of authority was with them, for they were made by individuals for whose judgment, benevolence, and religious zeal, I have been in the habit of entertaining the most profound respect. Of course, they demanded a fair and deliberate examination. Such, I trust, they have received; and I would beg permission to lay the results before your readers, that, if the objectors themselves, or others similarly disposed, should chance to meet with them, they may know the reasons which have led *one* to dissent from their opinions; and that those already engaged in this species of well

doing may be encouraged to persevere, or, it may be, stimulated to fresh exertions.

The *first* and most specious objection against the association of benevolent individuals for the accomplishment of charitable designs, was, that such procedures tend to lessen the amount of private individual charities, if not, in a majority of cases, to produce their entire abandonment; and thus remove a portion of the reciprocal ties between the different orders of society, and diminish the occasions calculated to call forth the tender feelings of sympathy and compassion on the part of the benefactor, and of gratitude and love on that of the object of charity. Many fine examples are adduced of the tendency of the unobtrusive, unassisted charities of some single family or individual to spread peace and love and joy through all the circle of influence possessed by such an individual or family; and strong contrasts are drawn between these effects, and the charities of associations, characterized as ostentatious, formal, cold, and heartless. Much is said of the bright example and holy influence of a Howard, a Raikes, a Reynolds, or a Thornton, and the loss which would have been sustained by the Christian world had this been merged in the corporate claims of an overgrown, unwieldy, charitable society. This answers well in conversation, and may even look well in the pages of a periodical. But does it hold its ground when we come to practice? The question is not, let it be remembered, which mode has most of what writers of romance have nicknamed sensibility, nor even, which most tends to call out a few pre-eminently glorious luminaries in the Christian horizon—but which produces the greatest *amount* of charitable exertion, the largest sum total to be subtracted from the debt of human misery? For many reasons, the present system of association will bear the palm in this respect.

1. It enables many to bestow their charity for the spiritual and temporal relief of the necessitous, who otherwise could not, for want of leisure. The mechanic, whose time is fully occupied with the cares attending a provision



for the wants of those dependent on him for support, and perhaps the accumulation of a little store for maintenance in the days of sickness and old age—can he be expected personally to attend to the wants of others, to the neglect or ruin of his business? He will give from his little pittance towards their relief, and may feel himself justified in so doing; but he would be doing, not good, but evil, were he to devote what is more valuable to him than money—what, if lost, can never be retrieved—his time, with, it may be, after all, a very doubtful prospect of any useful result. In the other extreme of society, the individual who has been placed by his birth, by his industry, or by the choice of his fellow men, in some situation of responsibility and arduous trust, can he successfully practice *individual* charity—so practise it, as it *must* be practised, to give force to the arguments urged in favour of its preference? When his positive duties require all his time and talents, except what the cravings of nature demand for necessary relaxation, he would be highly culpable to employ them in endeavours, however laudable in other respects, to promote the welfare and happiness of individuals, which would in that case be purchased by the detriment of the community. In associations, such a man, with no sacrifice of duty, no slighting of just claims, may do vast good, by munificent liberality, to be appropriated by men of more leisure and less responsible situations—by casual exertions of personal influence—and especially by the weight of authority given him with the multitude by his rank or official station.

2. It effects a concentration of means and energies, and, of course, proportionably increases their efficiency. A solitary individual (the case is the same with a single family) can not *seek out* fit objects for the exercise of his benevolent dispositions. If their claims happen to be brought before his notice, it is difficult, sometimes impossible, for him accurately to investigate their deserts; and in the present state of society, it will hardly be denied that such investigation is a necessary part of the business of a Christian philan-

thropist. Many cases of misery will necessarily be for ever hidden from his observation, although perhaps immediately within his sphere of action. Often the misapplication, through want of information, or defective investigation, of his superfluous means, will prevent the employment of those means in some other really deserving instance. Not unfrequently he will meet with misfortunes which it is entirely beyond his power to relieve, perhaps even to mitigate, and a variety of circumstances may prevent (and the probability is that, on the system of *individual* charity, in general they would prevent) his obtaining the aid of others similarly disposed. All these cases are provided for by associations. Where many combine, in most cases, the aggregate amount of their abilities admits of application to any given object; and the certainty is, that there will always be *some* energies—*some* leisure—*some* wealth—available. The principle of the division of labour can be applied, in the internal organization of each society, and in the apportionment of the fields of labour of the several associations, as it is at this day applied, and what is to prevent the result being equally beneficial in this moral labour as in that of the manufacturer? The increase of product will be as great in religious charities as elsewhere. What is it gives the efforts for the advancement of religion in this century such a decided superiority over those of the last? There was ability then. There was a knowledge of Christian duty, and a sense of Christian responsibility. There was, perhaps, on the whole, a greater aggregate of effort than is now. Yes, and there was zeal. But there was not *SYSTEM*. There was not *division of labour*—methodical, economical, employment of means—regular, persevering, universal, application for them.

3. An inevitable result of solitary prosecution of charitable works, must be a degree, more or less great in proportion to the number of those engaged, and the zeal with which they act, of interference and collision. Take a great square, and fill it with a multitude of little circles—they are every

where in contact—it may be, and if there be any want of system in their arrangement, *must* be, encroaching on each other—and yet there is a great amount of void space in the interstices. Inscribe a single circle of the largest size admissible within the square, and that circle shall enclose a greater proportion of the contents of the square than could by any other means be brought within the form (or influence, to drop the figure) of a circle. Such are the comparative efficiencies of a well organized and widely extended association, and of a multitude of independent, unconnected, individuals.

4. Associations for purposes of religious charity tend to correct the evils of *partial* distribution of relief. No single personal sphere can extend widely, nor will its influence be equal throughout its whole extent. The illustration of the small circles, shows us that interstices, or neglected spots in the field of Christian exertion, most of necessity exist on such a system. Suppose these circles to consist of light emanating from a central nucleus, and it will also show us how unequal must be the influence of such a system on the mass. While the central parts of each little circle shall be blest with full illumination, as the rays diverge the light must lessen in proportion. This inequality would, in practice, be the more to be lamented, inasmuch as the probability is that parts *least* needing aid would receive it in most plentiful proportion. In rich neighbourhoods, large towns, &c. charitable exertion would be concentrated, while the less fashionable, more populous, and most necessitous precincts of large cities, and poor villages or hamlets, would run a great risk of being utterly neglected. Associations for charitable purposes, tend in a multitude of ways, which it would be tedious to enumerate, with infallible success, to equalize the distribution of the bounty of the rich and the benevolent.

5. There are some charities which would be almost utterly excluded by the adoption of the system of individual, personal, benevolent exertion. Such are all the branches and forms of education of the poor, whether civil or

religious. What has exalted, and is now daily raising, the character of civilized nations, especially of Great-Britain, above their standard in olden time? Is it not their education of hundreds of thousands of the poor by the assistance of their benevolent superiors? How few of these thousands would have received those blessings but for *associations* for that purpose! That man's name is registered in heaven, and shall be a theme of rejoicing there millions of ages after the triumphs of conquerors shall have long been forgotten, who first set on foot the first parish school in London, at the close of the seventeenth century: While private charities would here and there have reared its solitary individual, or it may be, established its petty class of a dozen or twenty children, to last for half as many years, these associations have trained up their thousands annually in a knowledge of the words and ways of God, and habits of sobriety, temperance, and decency, and a regular attendance on the public service of their Maker. What would become of the metropolis of England, even now with all its redeeming traits a vast mass of vice and misery, were its youth at once turned from the care of charitable associations to the unknowing, transient, undirected aid of private charity? What would become of the greatest moral and religious engine which the kind providence of God ever suggested to the mind of man for the alleviation of his misery—Sunday School Instruction—were associations for religious charity to be done away with?—This branch of the argument, Messrs. Editors, almost runs away with my forbearance; I can scarcely retain my patience, or persuade myself to consider them as wise and benevolent who, for general and theoretic reasons, would do away with such a mass of good, and run so completely counter to the explicit testimony of nations and of ages.—(*To be continued.*)

For the Christian Journal.

Prayer Meetings.

Messrs. EDITORS.

We are ever and anon meeting with some powerful testimony against those

irregular religious meetings which, with the best of intentions, and the worst of consequences, sincere but misjudging friends of religious truth are so fond of establishing and promoting. The following is the result of the experience of the Rev. Thomas Robinson, Vicar of St. Mary's, Leicester, author of a well known work entitled "Scripture Characters," and one of the most prominent of those individuals who have been called the leaders of an evangelical party (!) in the church of England. I was led to it by an article in the Christian Observer, which adds its voice to the decision against unauthorized, unmanageable, meetings for peculiar religious purposes.

#### NONNEMO.

"When Mr. Robinson became a housekeeper himself, he allowed some of his hearers occasionally to be present at his family devotions; and, after a time, he assembled a little society of devout persons at his house once in the week, taking all the precautions he could against abuse, by dividing them into small parties, with a reference to their age and health. The applications for this privilege becoming afterwards more numerous, he assembled his visitors in the vestry-room of the church; till, at length, through some unpleasant interruptions, and other unforeseen difficulties, he judged it expedient to relinquish his plan of private meetings altogether. In the latter part of his ministry, he came to a decided opinion, that, under the peculiar circumstances of his own station and congregation, such assemblings of his people were unnecessary and injudicious.

"Not that I understood him to have concluded, that all private meetings of Christians for the purpose of prayer and spiritual edification were by one sweeping sentence to be condemned and avoided; on the contrary, I always understood him to express an high veneration for the Woodwardian plans,\* and for societies conducted

upon that model. But he felt them to be, what every experienced minister will acknowledge, institutions of much delicacy and difficulty, 'not to be enterprised or taken in hand rashly,' requiring much care and forethought in their origin, and much watchfulness in their use. Whilst he was fully sensible of the advantages they afford, in the way of nearer and more affectionate intercourse between the minister and his hearers;\* thus making him better acquainted with their wants, and enabling him more appositely to relieve them; thus promoting mutual love and harmony between the several parts of the flock and their shepherd; thus assisting him to encourage the backward, to keep down the presumptuous, and to counteract little errors, which do not so properly fall under the animadversions of public instructions: he was also aware, that they might be perverted into the means of fomenting jealousies, rivalries, strife, envy, and ambition; of exciting a sectarian spirit; of converting hearers into teachers; and of diminishing, rather than increasing, the fair and just influence of the parochial minister. Thus impressed with the force of countervailing arguments, he considered the expediency of forming such societies to depend, for the most part, on the particular circumstances of the case proposed; that, in many instances they were desirable, in some they were exceptionable; that, they must always be well inspected and controlled, and always required the fostering, restrain-

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some more convenient opportunity to offer some remarks. I will only now say, that could such prayer meetings be organized, and held in every church throughout our land, I, for one, would be willing to spend my last breath in their support and defence. By their means we might reasonably expect the Gospel to spread, and the church to grow. One such society I have heard of, and its lasting good effects have come under my own observation. N—o.

\* Let it be observed, that both Robinson and his biographer, consider the minister as an essential part of the prayer meeting, even while they doubt concerning its expediency. Not for a moment would they have hesitated to condemn such meetings, where the authorized shepherd of the flock should be *by rule* (whether expressed, or tacitly understood, makes no difference) *excluded*. N—o.

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For the Christian Journal.

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*Extracts from Humphrey's History of the Society (in England) for the Propagation of the Gospel in Foreign Parts.*

"THE province of South-Carolina showed so earnest a desire of having ministers of the church of England, upon the first information they received of this corporation being erected, that the society resolved very early to send missionaries to this colony, that so good a disposition of the people might be assisted as soon as possible. Accordingly, in June, 1702, the Rev. Mr. Samuel Thomas was sent thither. The society designed he should have first attempted the conversion of the Yammossee Indians, but the governor, Sir Nathaniel Johnson, and several other gentlemen there, judging it not to be a proper season to enter upon this work, he did not engage in that mission; but, after some small continuance in the governor's family, he was appointed, by Sir Nathaniel Johnson, to the cure of the people settled on the three branches of Cooper River, 15 miles distant from each other; but to make Goosecreek the chief place of his residence. Goosecreek was one of the largest and most populous country towns, and settled by English families entirely well affected to the church of England, and who formerly had for some time the Rev. Mr. Corbin for their minister. The parish is 20 miles in length, and from eight to 14 in breadth; Mr. Thomas discharged his ministerial office with very good success; he acquainted the society, that though his communicants at first were but five, they soon increased to 32; that he had taken much pains also in instructing the Negroes, and learned 20 of them to read. But in October, 1706, this worthy missionary

died, (as several gentlemen of the country wrote word,) very much lamented for his sound doctrine, exemplary life, and industry; after having laid a good foundation for his successors to carry on the work he had begun.

"The society appointed the Rev. Dr. Le Jeau to succeed him. Upon his arrival in the country, in 1706, he acquainted them he had met with an extraordinary kind reception from his excellency the governor, and the chief justice, and had received many tokens of great civility and goodness from several worthy persons. The people were then busy in providing all materials for fitting up the church and parsonage house, which they soon after completed. He transmitted to the society an account of the state of his parish, and other neighbouring settlements, wherein he represented very earnestly, that it was the greatest pity imaginable, to see how many various opinions had been spread there, by a multitude of teachers and expounders of all sorts and persuasions; and yet he could find very few that understood Christianity, even as to the essential parts of it; yet the parents and masters were endued with much good will, to have their children and servants taught the Christian religion. He was not only very diligent in his proper cure at Goosecreek, but also assisted in other places, where a minister was wanting; the church at Charles-Town, being some time after his arrival vacant, he used to preach once a month there, where, at Easter, he had but 24 communicants, though there were above 500 persons of age in the place. He sometimes visited the French settlement in Orange Quarter, then entirely destitute of a minister, and administered the sacraments among them."

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age to attend him; to be instructed in the essential doctrines of Christianity, in order for receiving baptism. He used frequently, on week days, to catechise the younger people at his house, as finding nothing conducing more towards promoting the Gospel than this private instruction of the youth. The Doctor was not only very laborious in his function, but, by God's blessing, very successful and happy in gaining the affections of his people. Soon after his being fixed among them, they made a voluntary subscription of £60 a year, Carolina money, for him. The church they first built became too small for the growing number of his parishioners, and they erected a beautiful brick edifice. A parsonage house was built by some public benefactions, which happening to be some time after unfortunately destroyed by fire, (all but the brick work,) the charitable country bestowed a very considerable sum for its repair. Captain Schenck-Kingh, a worthy gentleman of the parish, gave 100 acres of good glebe land to the church for ever. The Doctor, after this, acquainted the society, that his parishioners were much improved, and become of a very sober, civil, and edifying behaviour, and that he had a full and constant appearance at church—though there remained some few atheistical persons and scoffers at all revelation. In the year 1717, Dr. Le Jeau died; very much lamented by his own parishioners, and regretted by every one, who knew how useful and industrious he had been in promoting the Gospel in those parts. In the year 1720, the society sent the Rev. Mr. Merry, a missionary, into Carolina, and the church of Goosecreek being then vacant, the parishioners requested him to come and reside among them, which he did for some time, but stayed not long, and returned again to England. The society, upon the request of the inhabitants of Goosecreek, soon after appointed another missionary, the Rev. Mr. Ludlam; he arrived there in the year 1724, and began his mission with great diligence."

"Mr. Ludlam persevered in a diligent discharge of all the duties of his function; but in October, 1728, he

died; and in testimony of his regard to the society's good designs, and his respect to the people of his parish, bequeathed by his last will all his estate, real and personal, to the society in trust, *for erecting and maintaining a school for the instruction of poor children of that parish.* His whole estate is computed to amount to about £2000, Carolina money, after payment of his debts.

"The society sent the Rev. Mr. Maule, missionary, to Carolina, in 1707; he arrived there the same year; he was not appointed to any particular place, but it was left to the governor and council to fix him where they should judge he could be the most useful. Upon his arrival there, he met with a very favourable reception at Charles-Town, from the governor and other gentlemen of the province. He was soon after fixed in St. John's parish, on the western branch of Cooper River; it is a pleasant and healthful part of the country, and the planters there were generally good, sober, and teachable people; but settled at a great distance from each other, in scattered plantations. He was the first clergyman of the church of England that resided there for any considerable time. Upon his preaching at his first coming to a good number of churchmen, he had several Independents and Anabaptists who came to hear him, and behaved themselves very devoutly and attentively during the whole time of divine service. He took a great deal of pains in the discharge of his duty, and upon account of the distance between the settlements, was obliged to ride very often, which was exceeding fatiguing (especially during the sultry season in that country) as well as expensive to him. The good people were sensible of this difficulty he underwent in travelling, and to ease him as much as they could, did, without his knowledge, raise among themselves £25, Carolina money, and bought a horse, with other accoutrements, and made him a present of them. Upon his first settling here, the English had no church to perform divine worship in, but about 10 French families had built them a small church,

and their minister, Mr. Touillard, offered Mr. Maule the use of his church, which he accepted, and preached often there; and such of the French as understood English came to hear him. At other times he preached up and down among the plantations, as the houses lay most convenient for the people to meet at. In the year 1706, an act of assembly had passed there for building eight churches in eight parishes, and £333, Carolina money, was allotted to each: at length, about the year 1710, the English began to build a church, and this sum was expended now in building one at St. John's parish. All the outside was not finished till 1711. However Mr. Maule resolved to begin to make use of it, though there was no convenience of seats or pulpit, or other furniture. Soon after Colonel Broughton, a worthy gentleman and serious Christian, coming to reside in that parish, he very generously adorned the church, made a communion table, railed in the chancel, made a pulpit, reading-desk, and some pews; all with cedar.

"This good man's labours were attended with success, the people regularly came to divine service, and many frequented the sacraments; and the whole body of them were influenced to lead more orderly and Christian lives. Among other causes of their religious improvement, he mentions, that the books which the society distributed among the people, by their missionaries, had a very good effect; and proved very instrumental in removing a great many prejudices out of the minds of some, and in making the whole people in general more inquisitive about their spiritual concernment. Particularly the common Prayer Books which he had dispersed among the people, had influenced many to come to church; and Dr. Beveridge's sermon of the excellency and usefulness of the Common Prayer, which he distributed with the Common Prayer Books, was of great service."

"Thus he continued diligent in all parts of his duty till the fatal Indian war broke out, in the year 1715, at which time all his parishioners were

driven from their plantations. In this calamity he did not forsake them, but retired with them to a garrison, whither they fled for safety; and continued for above four months to perform all the offices of his function; he baptized their children, visited their sick and wounded, and buried their dead, preached every Lord's day, and read prayers twice every day in the week.\* The duty was much above his strength, especially as performed in a numerous crowd, confined in a small compass of ground, and in very sultry weather too. However, he underwent it with cheerfulness, 'considering (as he expresses himself) that having hitherto lived among them in their prosperity, I could not, in conscience, desert them in times of danger and distress, that so I might learn them by example, as well as doctrine, to submit with cheerfulness to the will of God.' Thus he persevered till the war grew less dangerous, and the people returned to their plantations. But this fatigue threw him into a bloody flux, through which, after many relapses, he died, very much lamented by all the country; and to express his hearty wishes to the society's designs, he made them, by his last will, residuary legatees, from which they received above £600, Carolina money.

"The Rev. Mr. Moses Clerk was appointed by the society to succeed Mr. Maule; he arrived in Carolina in 1720, but a few months after, died. The church-wardens and vestry petitioned the society for another missionary, and the Rev. Mr. Bryan Hunt was sent over, but he was not successful in his mission: his contentious behaviour gave great offence to many of the parishioners; and in the year 1728, after many differences and contests, he left his parish, and returned to England. The society immediately after, in the year 1729, appointed the Rev. Mr. Daniel Dwight, missionary, to this parish."

How worthy of imitation, especially where similar difficulties are not to be encountered! Is it only in seasons of danger and distress that our people can be taught to value the privilege of, "*Daily Morning and Evening Prayer*." —Ed. C. J.

*Bishop Croes's Address to the Convention of the Diocese of New-Jersey, delivered in St. Mary's Church, Burlington, on Wednesday, the 23d day of May, 1828.*

*My Brethren of the Clergy and Laity,*

In communicating to you a statement of the affairs of the church in the diocese since the sitting of the last convention, I mention it with much satisfaction, and with grateful acknowledgments to the divine Head of the church, that I have been enabled to visit almost all the congregations in the diocese in the course of the year.

The first congregation to which I directed my attention, after the rise of the convention, was that of the newly instituted one at Orange, in Essex county, denominated St. Mark's church. This congregation I visited in June, and on Sunday, the 3d of that month, I performed divine service, and preached at their usual place of assembling both morning and afternoon. It gave me pleasure to find, that the congregation had increased since my last visit, and that they were zealously using means for procuring funds to erect a church. Since that time I have learned, that they have obtained an eligible site for the building, considerable funds, and have made a contract for erecting it.

In the same month I visited St. Peter's church, Perth-Amboy, and on Sunday, the 24th, officiated in that church both morning and afternoon. The congregation is quite respectable, and apparently increasing.

In the month of July I visited the congregation of St. Peter's church, at Morristown, lately reorganized, and on Sunday, the 8th, officiated twice. This congregation is also increasing, and, with becoming zeal, are making exertions to build a church. Since my visit I have been informed, that an eligible lot of land, on which to erect the building, has been presented to them, and contracts made for the erection of it.

In the same month, accompanied by the Rev. Mr. Holmes, I visited the churches in Sussex and Warren counties; and on Wednesday, the 7th, I officiated at St. James's church, Knowlton. This congregation is compara-

tively flourishing. In the afternoon I repaired to Belvidere, the county town of Warren, and intended to preach there in the evening to the resident Episcopalians, according to appointment; but was prevented by a sudden and violent storm. The next day I proceeded to Hope, and officiated in that village. On Sunday, the 15th of the month, I officiated at Christ church, Newton, both morning and afternoon. The congregation of this church gradually increases, and bids fair to become large, as it is already respectable.

I visited St. Matthew's church, City of Jersey, on Sunday, the 5th of August, and performed divine service, and preached twice. This church, from the very low state to which it had been reduced, in consequence of deaths and removals, has, within the last two years, under the blessing of God, exceedingly improved, and promises to be permanent.

On Sunday, the 12th of the same month, I visited St. James's church, at Piscataway, and officiated. The congregation of this church is very small, and destitute of a minister; but enjoys the ministrations of a missionary at stated but distant periods.

On Sunday, the 19th, I visited St. Paul's church, at Paterson, and officiated both morning and afternoon. The congregation of this recently instituted church is advancing, and bids fair, in a few years, to rank among the largest in the diocese.

On Sunday, the 26th of August, I visited the congregation of Christ chapel, Belleville, and officiated. No material change in the state of this small but respectable congregation has taken place for several years.

In the month of September I visited St. Michael's church, at Trenton, and on Sunday, the 9th, performed divine service, and preached twice in that church. On Sunday, the 16th of that month, I also visited St. John's church, at Elizabeth-Town, and officiated both morning and afternoon. St. John's church preserves its standing, and the congregation generally attend divine service with great punctuality, and apparently with much devotion.

In the month of October I visited the Episcopalians at Amwell, and officiated in the dwelling-house of one of the number on Friday, the 6th. On the ensuing Sunday (the 8th) I visited St. Thomas's church, at Alexandria, (vacant) and officiated; and on the evening of the same day, I officiated at Woodsville, nearly 20 miles from St. Thomas's. In the same month I visited Christ church, at Shrewsbury; and on Sunday, the 14th, preached there. The congregation of that church, I have the pleasure to add, is in a flourishing state.

In the month of November I visited Trinity church, at Newark; and on Sunday, the 4th, I officiated in that church both morning and afternoon.

I visited also, in that month, St. Peter's church, at Spotswood; and on Sunday, the 11th, I officiated in the morning and in the evening. The congregation of St. Peter's church preserves its standing, and is very regular and exemplary in the performance of divine service.

On Tuesday, the 13th of May, 1828, I attended the annual meeting of the board of directors of the Domestic and Foreign Missionary Society of our church, at Philadelphia.

The acts of that board evidence considerable zeal and exertion, and promise to be of much utility to the church, and of consequence to the advancement of religion generally.

On Thursday, the 15th of the same month, I visited St. Peter's church, at Berey, preached, and examined the catechumens of that church.

On Friday, the 16th, I officiated at Trinity church, Swedesborough; and on Saturday visited St. John's church, Salem. On Sunday I visited St. George's church, at Pennsneck, and preached. In the afternoon I returned to Salem, preached, administered confirmation to six persons, and examined the catechumens. The church at Salem is improving.

On Monday, the 21st of May, I returned to Swedesborough; and on Tuesday preached, and examined the children in the catechism.

I visited, on Wednesday, St. Stephen's church, at Mullica-Hill, and

officiated. On the afternoon of the same day, it was my intention to visit St. Thomas's church, at Glassborough, and to preach, but was prevented by a storm.

On Friday, the 23d, I visited St. Mary's church, Colestown, and officiated.

On the Sunday following I visited St. Andrew's church, at Mount Holly, preached twice, administered confirmation to six persons, and examined the catechumens. The church in that place is gradually increasing.

On Monday, the 26th inst. I closed my official duties for the year past, by visiting the church in this city; and on Tuesday, the 27th, I preached and administered confirmation. The number who participated in that holy rite was ten. The congregation of this church is in a flourishing state, and the building, as you observe, is in excellent order.

During the year, since we last assembled, I have attended, in my official capacity as a trustee of the General Theological Seminary of our church, the regular annual meeting of that body in New-York; also the examination of the students of the institution, and the commencement of the senior class. The examination was very satisfactory—and the proficiency of the students such as to warrant the belief, that their time had been diligently spent in the several studies in which they had been engaged, and that, with divine grace, they will become both capable and useful "stewards of the mysteries of God."

In October last I also assisted at the consecration of the Rev. Henry U. Onderdonk, D. D., a presbyter of the diocese of New-York, who had been elected, by the convention of Pennsylvania, an assistant bishop to the Right Rev. Bishop of that diocese, and in case of survivorship, his successor. Dr. Onderdonk's piety, talents, learning, and zeal, well qualify him for that office; and it is hoped that time, reflection, and divine grace, will so allay and mollify the feelings of those who did not concur in his election, that they at length will be induced to acquiesce in the choice of their brethren, and thus



contribute to the restoration of peace and harmony in the church of the diocese.

The accession to our number, and to the church of our communion, of so worthy and respectable a divine as the Right Rev. Dr. Onderdonk, could not but afford those of us, who were present at his consecration, very great satisfaction; but this pleasure did not remain long unmingled. Scarcely had we separated to return to our respective dioceses, when we were called to mourn on account of the decease of our beloved and highly esteemed brother, the Right Rev. Dr. Kemp, of Maryland, who, on the evening of the day, that he left us, received that injury, by the overturning of a stage, which, in the providence of God, so suddenly caused his death. Bishop Kemp will long be lamented by the church at large, but especially by the diocese of Maryland, for his piety, worth, talents, and learning.

I cannot, in this place, but call your attention also, my brethren, to the afflicting circumstance of the death of the Rev. Mr. Carter, of Savannah, Georgia, who so suddenly followed his beloved wife to the tomb. As Mr. Carter had been a clergyman in this diocese, and of course a member of our conventions, it is but justice to his memory to observe, that he was highly esteemed among us as an amiable and pious man, and an energetic, instructive, and very acceptable preacher.

The number of persons confirmed in the diocese, since the last convention, is 22.

The Rev. John Grigg has removed from this to the diocese of New-York.

The Rev. William Bryant has resigned his charge of the churches at Colestown, Berkeley, and Chew's Landing, and is now a member of the diocese of Pennsylvania.

The Rev. William Chaderton has removed into this diocese, from the diocese of Pennsylvania, and is at present residing in Burlington.

There has been very little change in the diocese within the last year; yet the church generally, through divine goodness, has not ceased to improve, especially in its spiritual condition.

The same number of congregations as was reported last year have enjoyed stated divine service. The funds instituted to promote the welfare and increase of the church are still in progress, and their beneficial effects continually experienced.

That the divine blessing may accompany all our endeavours to advance its interest, both temporal and spiritual, let us, at all times, most devoutly and sincerely pray.

JOHN CROES.

Burlington, May 28, 1828.

*Bishop Brownell's Address to the Convention of the Diocese of Connecticut, delivered in St. Paul's Church, Norwalk, on Wednesday, the 4th day of June, 1828.*

*My Brethren of the Clergy and of the Laity,*

ANOTHER of those interesting periods has returned, when we are accustomed to assemble together for mutual information concerning the several portions of our Zion, and to deliberate on such measures as, with the blessing of God, may be conducive to her peace and prosperity. May we all be deeply impressed with gratitude to the divine Being for the abundant mercies he has bestowed on us during the past year. May we feel a deep sense of our entire dependence on him; and may we humbly and fervently seek his blessing on our present deliberations.

The 45th canon of the General Convention requires, that, on this occasion, I should lay before you a view of the state of the diocese, and an account of the Episcopal acts I have performed since our last annual meeting.

My visitations through the diocese, in the course of the past year, have been extensive, and in general highly satisfactory. They have enabled me to bear testimony to the fidelity of my brethren of the clergy, and to the cordiality with which their efforts have been seconded by the laity, wherever they have been exerted with zeal and constancy. Our church is, probably, less subject to sudden fluctuations than other religious communions. We look for no high excitements. We expect no sudden and rapid growth, which is

often as sudden in decay. To be steadily progressive in extent, in zeal, and in piety, is what we most desire. Such, I believe, is the present state of the church in this diocese. If its progress does not wholly keep pace with our wishes, it is perhaps as auspicious as we can reasonably expect.

The gradual increase of the clergy may afford no incorrect index of the general state of the church. Little more than eight years ago, when I was first called, in the course of divine Providence, to preside over the interests of the diocese, the number of its clergy was but *forty-two*;\* the number at the present time is *fifty-nine*, and there are three or four vacant cures, each of which would afford adequate support to a clergyman. The worldly inducements to enter on the ministerial office have never been a matter of temptation in this country. Perhaps they have not been more humble, in any part of it, than in Connecticut. But it is believed that the clergy are as liberally provided for, at the present time, as at any former period, and without any oppressive burden on the parishes.

If the tone of religious feeling has, within the last few years, been somewhat raised throughout our church, there is good reason to believe that this diocese has participated in the animating spirit. An increasing zeal is evinced in supporting stated ministrations in the several parishes, in providing for the religious instruction of the rising generation, in the dissemination of religious knowledge, and in the missionary cause. We have abundant reason to bless God for these encouraging indications of increasing zeal and piety, and to pray that they may continue and abound more and more.

The exertions that have been made for the promotion of education are not less encouraging than the indications of increasing zeal in the cause of religion. It is but few years since the youth of our communion were educated almost exclusively by persons of other religious persuasions. This is not mentioned as ground of complaint, but as resulting from the circumstances under which

our church has grown up in a community dissenting from her doctrines and worship. But such a state of things must have greatly impeded her growth, and we have reason to congratulate ourselves that a more propitious era has commenced. We have now, under the auspices of Episcopalians, seminaries for the education of females of as high grade as any in our country. We have, besides the well endowed institution at Cheshire, respectable academies at Norwalk, at Granby, and at Sharon. And we have a college at Hartford, which at present numbers nearly 90 students, and gives a fair promise of extensive and lasting usefulness.

It is thus that our church is beginning to take a stand among the religious denominations by which she is surrounded, and to participate in those equal privileges which are accorded and secured by the constitution of our country. We neither enjoy nor desire exclusive privileges, nor would we give to our institutions an exclusive or party character. We would place them on the same footing with those of other religious persuasions; and conducting them with a liberality and charity surpassed by none other in our country, we may reasonably expect that these institutions will not be regarded as objects of jealousy, and that we shall ourselves escape the uncharitable imputation of sectarianism.

The situation of Cheshire academy will doubtless occupy the attention of the present convention. The trustees of the institution, pursuant to a vote of this body, at the last annual meeting, proceeded to the election of a principal, who was recommended as well qualified for the station; but owing to the precarious state of his health, he declined the appointment. The board of trustees have taken no subsequent measures on the subject; but the prudential committee of the board, deeming it highly expedient that the academy should be opened, appointed the Rev. Henry M. Mason to the provisional charge of the institution. This gentleman is well qualified by his learning to fill the station of principal with reputation and usefulness; but

\* Swords's Calendar for 1820.

the small number of students who have been attracted to the academy, indicates the necessity of giving to the institution a new organization, to accommodate it to the improvements which have recently been made in the methods of academical instruction.

The education of our youth is a subject of deep interest, under whatever aspect it may be viewed. It is peculiarly so in reference to our Sunday schools. In this diocese, the general diffusion of elementary education enables us to devote these schools exclusively to their appropriate object, religious instruction. Perhaps no more efficient method of effecting this object could be devised. It extends its influence to the instructors as well as to the pupils. The former are generally taken from the young people of the parish, at the interesting period of life when they begin to feel the responsibility of their station as members of the community, and as probationers for another state of existence. At such a period, they cannot inculcate upon the children committed to their care the great truths and duties of religion, without feeling the peculiar force with which they rest upon themselves. I believe Sunday schools are now established in almost every parish of the diocese. I have watched their progress, and marked their influence, with the deepest interest. I cannot but see, in these schools, the members and supporters of the church, as it is to exist, only a few years hence; and I cannot but feel how deeply its welfare will be identified with their piety, their zeal, and their soundness in the faith. I recommend to the convention, the passing of a resolution or canon, directing returns of the Sunday schools to be annexed to the annual parochial reports, indicating the number of the scholars and of the teachers, and when the schools are, or are not, connected with the General Sunday School Union of our church; or that some other course be adopted calculated to strengthen that Union, and to diffuse its benefits more extensively to the schools in this diocese.

The religious and charitable institutions of the church in this diocese, as

well as those established under the sanction of the General Convention, have been pressed upon the consideration of this body, in most of my former addresses. I will only add, at the present time, that, in my estimation, these institutions have lost none of their interest, and that I regard, with high satisfaction, the increasing favour with which they are viewed, and the increasing zeal with which they are fostered, by the members of our church.

In the course of my visitations, during the past year, I have officiated in several parishes, where no duties peculiarly pertaining to the episcopal office were required. These ordinary ministrations have afforded me facilities for becoming better acquainted with the state of the parishes; and the counsels which any special occasions may have called for, have always been cordially received. The rite of confirmation cannot be profitably administered in the smaller parishes oftener than once in two or three years. In the larger parishes, it is required more frequently. During the past year I have administered this holy rite in the following parishes, viz.

August 3d, at Norwich, to nine persons; 19th, at Chatham, to 16; 26th, at Litchfield, to 12; 27th, at Milton, to 19; 28th, at New-Preston, to seven; 29th, at Kent, to eight; 30th, at New-Milford, to 24; 30th, at Brookfield, to six; 31st, at Newtown, to 24. September 1st, at Huntington, to six; 2d, at Bridgeport, to six; 4th, at Hamden, to 19. April 23d, at S. Canaan, to 12; 23d, at Salisbury, to nine. May 18th, at Hartford, to 21; 20th, at Woodbridge, Beth., to 43; 20th, at Amity, to two; 31st, at Branford, to 12. June 31st, at Derby, to 34; 31st, at Humpreysville, to 29; 3d, at Stamford, to 13; 4th, at Norwalk, to 15—in all, to 346 persons.

On my visit to the parish of Kent, on the 29th day of August last, I consecrated the new church erected there, by the name of St. Andrew's church. This is a very handsome stone edifice, built in the Gothic style of architecture, and is the fourth church erected, in four adjoining towns, under the auspices of the Rev. George B. Andrews.

On the 13th of May last, I laid the corner stone of a new church, which is now in the course of erection, at Hartford. This will be a very spacious stone edifice, and it promises to be one of the finest specimens of Gothic architecture in our country. A new stone church is also erecting at Norwich.

The following ordinations have been held during the past year:—On the 8th of August, at St. Peter's church, Hebron, I admitted the Rev. George C. Shepard, rector of that parish, to the holy order of priests. On the 2d of September, at St. John's church, Bridgeport, I admitted Mr. Nathan Kingsbury, and Mr. Edward W. Peet, the latter a graduate of the General Theological Seminary, to the holy order of deacons. The former is employed as a teacher of an academy at Brooklyn, Long-Island; and the latter is at present officiating as a missionary in the diocese of Virginia. On the 15th of February, at Christ church, in the city of Hartford, I admitted Jacob Oson, a man of colour, to the holy order of deacons, and on the following day to that of priests. This person has been for some time a candidate, and had been useful as a catechist and lay reader, among the people of colour, in the city of New-Haven. He was admitted to holy orders, at this time, in consequence of his appointment as missionary to Liberia, in Africa, by the directors of the Missionary Society established by the General Convention.

On Monday last, the 2d inst. at St. John's church, Huntington, I admitted the Rev. William H. Lewis, rector of that parish, to the holy order of priests; and this day, in your presence, I have admitted the Rev. William A. Curtis, rector of the parishes of Oxford, to the same grade of the ministry.

Among the changes which have taken place in the diocese, since the last Convention, I have to record the decease of the Rev. Thomas K. Peck. He was zealously employed as a missionary in the eastern part of the diocese, and was called from his labours when there was the fairest prospect of success—another example of the inscrutable providence of God, which is

calculated to inspire us with humility and reverence, and which should incite us to pray to the Lord of the harvest, that he would send forth new labourers into his harvest.

It is known to the convention, that the Rev. Menzies Rayner has relinquished his ministry in this church, and connected himself with another religious communion. Having communicated to me in writing the relinquishment of his "official standing as an episcopal clergyman in the diocese," that I might "record" the same, according to the provisions of the canon, in that case made and provided; "and also to take such other measures as, in my judgment, the canon might require;" I have, therefore, recorded his said declaration so made; and also, in the presence of the Rev. George W. Doane, and the Rev. Norman Pinney, have pronounced the said Menzies Rayner to be suspended from the exercise of the ministry of the Protestant Episcopal Church, and have recorded his suspension, pursuant to the provisions of the canon above referred to. The Rev. Mr. Rayner, by making his suspension the result of his own voluntary act, has greatly relieved me from the pain which such an act of discipline is otherwise calculated to create. And however we may regret the cause which has led to it, we are not to be judges of other men's consciences—"to his own Master he standeth or falleth."

The Rev. Sturges Gilbert has received letters dimissory, and removed to the Eastern Diocese. The Rev. Bennett Glover has received letters dimissory to the diocese of Pennsylvania. And the Rev. George W. Doane, lately a professor in Washington college, having been called as assistant rector of Trinity church, Boston, has taken his dimissory letters from this diocese.

The Rev. Enoch Huntington, with letters dimissory from the diocese of Pennsylvania, has taken pastoral charge of the parish of New-Milford. The Rev. William H. Lewis, and the Rev. William A. Curtis, have presented to me letters dimissory from the diocese of New-York. The former has accepted the pastoral charge of the parish

of Huntington, and the latter that of the parishes of Oxford. The Rev. Francis L. Hawkes, with letters dimissory from the diocese of North-Carolina, is officiating with peculiar acceptance as assistant minister in the parish of New-Haven. The Rev. John Wurts Cloud has presented to me letters dimissory from the diocese of Mississippi; and the Rev. Horatio Potter, lately assistant minister of Christ church, Boston, having been appointed professor of mathematics and natural philosophy in Washington college, has become a resident of this diocese.

The pastoral connexion between the Rev. Benjamin Benham and the parish of Brookfield, being dissolved by mutual agreement, I have assented thereto, and that parish is now vacant. The Rev. Ezra B. Kellogg has resigned his charge of the parishes of New-Preston and Milton, and has been appointed a missionary for the eastern part of the diocese. The Rev. James Keeler has taken charge of the parish of Meriden, in connexion with that of Northford. The Rev. Peter G. Clark has accepted the pastoral charge of the parishes of East-Haddam and North-Killingworth—and the Rev. William Jarvis has accepted the rectorship of the parish of Essexborough.

The following cures and parishes are now vacant:—The cure of Woodbury, Roxbury, and Washington, by the removal of the Rev. Mr. Gilbert. The cure of New-Preston and Milton, by the removal of the Rev. Mr. Kellogg. The parish of Brookfield, by the resignation of the Rev. Mr. Benham. And another cure may be formed, by an union of the vacant parish of Trumbull with that of Weston or Monroe. Besides these, there are several small parishes which receive only occasional services from the clergy in their vicinity.

The following persons are now candidates for holy orders in this diocese, viz.—Harry Finch, Charles W. Bradley, and William H. Judd, (who are pursuing their studies at the General Theological Seminary,) and William Crosswell, Allen C. Morgan, John T. Adams, and Oliver Hopson.

Brethren—Having laid before you

this statement of the affairs of the diocese, I will detain you no longer from the business of convention. May we enter upon it in the fear of God, and with an earnest desire to promote his glory through the welfare of his church. And may he who, by his Holy Spirit, did preside in the councils of the blessed apostles, direct our deliberations, preserve us from the evils of prejudice, ignorance, and error; and, by the same Spirit, so sanctify and govern us in our present work, that the portion of his church, which he has committed to our care, may be built up in the most holy faith, and that the comfortable Gospel of salvation may be truly preached, truly received, and truly followed, in all places, through Jesus Christ our Lord.

THOMAS C. BROWNELL.  
Norwalk, June 4, 1828.

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*For the Christian Journal.*

#### *Convention of Vermont.*

THE annual convention of the church in this state was held in St. James's church, Woodstock, on the 28th and 29th days of May, 1828. Eight clergymen were present, and seventeen lay delegates represented twelve parishes. The bishop being absent, the Rev. Abraham Bronson, rector of Zion church, Manchester, was chosen president, and the Rev. Joel Clapp, rector of Christ church, Bethel, and St. James's church, Woodstock, secretary. Morning prayers were read by the Rev. Mr. Nash, and a sermon preached by the Rev. B. B. Smith. The communion was administered by the Rev. President.

The following report, from the prudential committee, was read and accepted:—

"Information, with regard to the present state of the trust reposed in the agents of the society's lands, desired by the public, and expected by this convention, through the medium of the prudential committee, remains still so limited and ill defined, that their report might perhaps as well be dispensed with. Many of the lots still remain unleased. Accounts from the county agents are not yet generally rendered. Expenses in recovery and upon recent suits, are still unliquidated. Back rents in many cases are still



due. And, in a word, the whole business is in so unsettled a state, that neither the agents themselves, nor their treasurer, nor your committee, can possibly, in any limited time, reduce confusion to order, or present a lucid or satisfactory view of the actual condition of their affairs.

"Your committee can simply say, that this unsettled state of things, and this protracted delay, have mainly resulted from causes beyond the control of the agents, and entirely from the inconveniences inseparable from public trusts connected with scattered property. No possible objection exists to the exhibition of the treasurer's account as it actually stands; and that document is accordingly appended to this report."

We pass over the details of this account, and proceed with the report.

"To the wisdom of this convention, upon the suggestion of one of the society's agents, it seemed best, at their last meeting, to resolve—

"That the prudential committee be requested to concert measures with the agents of the society's lands, for the purpose of procuring from the society in England such documents and powers as may be necessary to render their grant permanent and effectual, and to adopt such other methods as they may deem necessary towards rendering their appropriation efficient and useful."

"Your committee, on the day after the rising of the convention, accordingly met the Right Rev. Bishop Griswold, and another of the agents of the society, and also the attorney of the agents, in Windsor, in order to prepare proper documents to be transmitted, for the purposes specified in the above resolution, by the hands of the Rev. C. Chase, then purposing soon to embark for England. Upon the failure of his purpose, this negotiation has been suspended from the want of a suitable medium of communication with said society."

On this report a committee of three was appointed to consider of the expediency of taking measures in aid of the agents of the society's lands, who reported—

"That they consider it expedient and necessary that measures be immediately taken for obtaining of the society in England, the addition of three or four persons to the present number of trustees, or general agents, and also of securing, if possible, a perpetuation of the board."

"That the agents who are charged with the collection of the rents of said lands, be requested to enforce the collection of the same as soon as they become due, and to pay the same over to the treasurer immediately."

"That measures be immediately taken to cause to be leased all such of the said lands as have not already been leased, so far at least as the same may be practicable."

"The committee conclude with recommending, that the prudential committee be charged with the duty of conferring with the agents or trustees, and of concerting and prosecuting measures for effecting the objects contemplated in this report."

The prudential committee were accordingly so charged.

A communication from the secretary of the convention of the Eastern Diocese, relative "to the alterations proposed in the liturgy, and in the constitution of the church," was read and laid on the table.

On the same subject the standing committee, to whom was referred, at the last convention, a communication from the house of clerical and lay deputies of the General Convention, offered the following resolution, which was adopted:—

"Resolved, That this convention are convinced of the expediency of making some alterations in the liturgy of the church, and especially of shortening the morning service; but the proposed amendments, taken together, are not such as they think best calculated to effect the desired object. They would, however, express the opinion, that the proposed form of a preface to the confirmation office, is preferable to the one now in use, and if it may be acted upon by itself, they would recommend its adoption."

The consideration of the expediency of adopting measures for the separation of the state of Vermont from the Eastern Diocese, was, on report of the committee to whom that subject was referred at the last convention, indefinitely postponed.

The following gentlemen were elected the standing committee:—The Rev. Abraham Bronson, the Rev. Benjamin B. Smith, the Rev. Joel Clap, the Rev. Carlton Chase, the Rev. Samuel B. Shaw.—And the following were appointed the prudential committee:—The Rev. Joel Clap, the Hon. Jonathan H. Hubbard, the Rev. Benjamin B. Smith, Thomas P. Russell, and Alexander Fleming, esqrs.—The following were appointed delegates to the General Convention:—The Rev. Abra-

ham Bronson, the Rev. Benjamin B. Smith, the Rev. Carlton Chase, the Rev. Joel Clap, Dudley Chase, Alexander Fleming, George Cleaveland, Royal Blake.

The parochial reports present the following aggregate:—Baptisms (infants 64, adults 26) 90—marriages 41—communicants 771—funerals 68.

The next convention is to be held at Middlebury.

We cannot close our abstract without expressing our regret, that, with one solitary exception, that of Zion church, Manchester, of which the Rev. Abraham Bronson is rector, not a word is said in relation to the General Protestant Episcopal Sunday School Union. To the great credit of that church, the school attached to it has become an auxiliary.

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*For the Christian Journal.*

#### *Convention of Connecticut.*

THE annual convention of the Protestant Episcopal Church in the state of Connecticut was held in St. Paul's church, Norwalk, on Wednesday the 4th, and Thursday the 5th, day of June, 1828. There were present the bishop and thirty-one clerical members, and thirty-five lay delegates, representing twenty-five parishes. The Rev. Birdsey G. Noble was chosen secretary, and William R. Hitchcock, esq., was appointed assistant secretary. Morning prayer was read by the Rev. Harry Croswell, rector of Trinity church, New-Haven; the sermon delivered by the bishop. The address of the bishop has been published by us. See page 274 of this volume.

The following persons were elected the standing committee for the ensuing year:—The Rev. Harry Croswell, the Rev. N. S. Wheaton, the Rev. Reuben Sherwood, the Rev. David Baldwin, the Rev. Edward Rutledge.

A committee on the state of the church having been appointed, to whom the parochial reports were referred, reported—

“That finding the parochial reports too imperfect to enable them to accomplish the object recommended, and desiring

hereafter to effect it, they would offer the following resolution:—

“Resolved, That the rectors and ministers of the various parishes in this diocese be required, in future, to present to the convention, besides the statistical account of their cures, such information of a local nature, as will enable the committee of the convention to prepare a full and interesting statement of the condition of our church.”

Which report was accepted.

The committee on the alterations of the liturgy proposed by the General Convention, reported resolutions on the subject, accompanied with a motion, that said resolutions be laid upon the table for consideration at the next convention, which motion was adopted.

A new church, by the name of the Episcopal Parish of Pomfret, was admitted into union with the church in this diocese.

The following report from the committee on Sunday schools was read and accepted:—

“Whereas the Sunday schools in this diocese, in connexion with the General Protestant Episcopal Sunday School Union, have received much assistance and benefit from adopting, so far as it has been applicable, their established course of instruction, and, it is believed, the extension of that system will be of great advantage to the interests of true religion—

“Therefore, resolved, That this convention do again strongly recommend to all the Sunday schools in this diocese, to enter into that Union, and to follow the general plan of its instructions.

“Whereas it is believed, that the interests of the Sunday schools in this diocese may be greatly promoted, by the establishment of a Diocesan Sunday School Union, auxiliary to the General Protestant Episcopal Sunday School Union—

“Therefore, resolved, That such Union be established under the following rules and regulations:—

“1. The ministers and lay delegates from those parishes, whose Sunday schools are connected with the General Union, shall constitute a Diocesan Sunday School Union.

“2. The several Sunday schools within this diocese, in connexion with the General Union, shall transmit to the convention annually, a copy of the reports which are sent to the secretary of the general society.

“3. The aforesaid ministers shall constitute a board of directors for the Diocesan Union, and shall hold two meetings annually, viz. at the time and place of the

meeting of the convention, and the other at the time and place of the meeting of the convocation, during the autumn, of which board the bishop shall be, *ex officio*, president, and the secretary of the convention, secretary.

"4. It shall be the duty of this board to take efficient measures for providing, at some convenient depository, a supply of books and tracts, suitable for premiums and libraries, for the Sunday schools within this diocese.

"5. That the directors of the society shall be a committee of the publications."

A report was read by the corresponding secretary of the Society for the Promotion of Christian Knowledge, which is thus concluded:—

"The board regret the necessity of saying, what they now feel bound to repeat, that the sources of the society are too small to meet the fair demand for missionary labours within the diocese. They venture to hope, however, that their operations, even with their very limited means, have been such as to secure to the society, not only the countenance, but the more liberal patronage of the friends of the church throughout the diocese."

A committee having been appointed to arrange the parishes composing the diocese into separate cures, reported a canon for that purpose, which was adopted, and will be found at the end of this abstract. The convention accordingly divided the diocese into 44 separate cures, commencing with Easter Monday, 1828.

A report was read from the board of managers of the Church Scholarship Society, whose fund now amounts to \$1,415.

A report was also presented from the treasurer of the bishop's fund; and five laymen were appointed a committee, with discretionary powers, to report at the next convention such arrangements on the subject as they may deem it expedient to make.

The parochial reports afford the following aggregate:—Baptisms (infants 398, adults 93) 486—marriages 199—communicants 3,347—funerals 278.

The officers of the Society for the Promotion of Christian Knowledge were chosen, and, after prayers and benediction from the bishop, the convention adjourned *sine die*.

There are in this diocese fifty-nine

clergymen, including the bishop, and seventy-seven congregations.

### Canon passed at this Convention.

CANON VIII.—For the regulation and maintenance of Cures. (1828.)

"It shall be the duty of the convention, from time to time, to examine and declare the limits of the several cures within the diocese—and in the settlement and maintenance of clergymen, the several parishes shall steadily adhere to such arrangement, except in cases of imperious necessity, and with the advice and consent of the ecclesiastical authority. And any parish refusing to acquiesce in such arrangement, shall, while such refusal continues, be thereby excluded from representation in the convention. And further, no clergyman of this diocese shall accept a settlement in any of the parishes in this state which may refuse to acquiesce in the arrangement of the convention as to cures, unless for special causes; it may seem good to the ecclesiastical authority of the diocese to dispense with the provisions of this canon."

For the Christian Journal.

### Convention of New-Jersey.

THE forty-fifth annual convention of the Protestant Episcopal Church in the state of New-Jersey assembled in St. Mary's church, Burlington, on Wednesday, the 28th of May, 1828, and was continued to Thursday, the 29th. There were present the Right Rev. John Croes, D. D., bishop of the diocese, and twelve clerical members, and lay deputies from fifteen churches. Morning service was read by the Rev. Clarkson Dunn, rector of Christ church, Newton, and a sermon preached by the Rev. John M. Ward, rector of St. Peter's church, Spotswood, and minister of St. Peter's, Freehold. The Rev. John Croes, jun., was unanimously chosen secretary; and St. Luke's church, Hope, Warren county, was admitted into connexion with the convention. The bishop then delivered his address. See page 272 of this volume.

The Rev. John Croes, jun., the Rev. James Chapman, the Rev. John M. Ward, the Rev. William L. Johnson, and Robert Boggs, esq., James Parker, esq., Dr. Edward Carroll, and Joseph Marsh, esq., were elected the standing committee. And the Rev. Dr. Whar-

ton, the Rev. John Croes, jun., the Rev. Clarkson Dunn, the Rev. William L. Johnson, and Peter Kean, James Parker, Thomas Sinnickson, and Thomas Chapman, esq., were elected deputies to the General Convention.

On motion of the Rev. Dr. Wharton, the following preamble and resolution were unanimously adopted:—

"Whereas it is a distinguishing feature of our church, that she adopts a form of Common Prayer in her public worship—and whereas such prayer evidently implies a union of devout and audible voices, both in the congregation and the minister—Therefore, *resolved*, That it be earnestly recommended to all the congregations in this diocese, to repeat distinctly, all the responses and prayers, as the rubric directs."

The committee appointed at the last convention to prepare a constitution for a Diocesan Sunday School Society, auxiliary to the General Protestant Episcopal Sunday School Union, reported a plan for such constitution, drawn up and matured by the bishop; the consideration of which was, on motion, deferred to the next convention.

On motion of the Rev. Mr. Ward,

"*Resolved*, That this convention approves of the plan and design of the General Protestant Episcopal Sunday School Union, and heartily recommends that institution to the support and patronage of members of the Protestant Episcopal Church in this diocese. Further *resolved*, That it be recommended to the Sunday schools of the several parishes in this diocese, to become auxiliary to the General Protestant Episcopal Sunday School Union, until the present measures for the formation of a Diocesan Sunday School Society shall take effect."

A committee having been appointed to inquire whether any, and if any, what infringements of the third resolution, passed by the convention of this diocese in 1811, have taken place during the last year, they reported—

"That it appears from a notice in the Newark Eagle, of the 18th of April last, that the Episcopal church, by which was meant Trinity church, Newark, was to be opened on Tuesday, the 29th of that month, for the purpose of an address from the Rev. Dr. Power, a Roman Catholic priest, and for the further purpose of a concert, or oratorio, to raise funds for the

completion of a Roman Catholic church. And that, by a paper published in Paterson, on the 7th of May, and by the evidence of several gentlemen, it appears to your committee, that this address was delivered, and the exhibition did take place in Trinity church, Newark. Your committee have no evidence of any other infraction of the resolution."

"Whereupon, on motion of the Rev. Mr. Wilmer, it was *resolved*, as the opinion of this convention, that the church, in authorizing the loaning of our places of worship to other denominations, never contemplated their being used thus by a church, against whose errors we have protested, or for secular purposes."

The following resolution, offered by the Rev. Dr. Wharton, was unanimously adopted:—

"*Resolved*, That this convention highly approve of the object and designs of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America; and recommend it to the attention and patronage of the members of the church in this diocese."

The parochial reports furnish the following aggregate:—Baptisms (adults 20, children 178) 198—marriages 66—communicants 675—funerals 104.

It is evident the church is in a progressive state of advancement in this diocese: Sunday schools, those powerful auxiliaries in the cause of our Zion, are numerous, and in some of the parishes very prosperous.

The list of the clergy appended to this journal makes the number seventeen, exclusive of the bishop, but including the Rev. Dr. Barry, who resides in New-York, but regularly officiates in St. Matthew's church, City of Jersey.

The next convention will be held in the city of New-Brunswick, on the last Wednesday in May, 1829.

For the Christian Journal.

#### Convention of Pennsylvania.

In St. Peter's and St. James's churches, in the city of Philadelphia, on the 20th, 21st, 22d, and 23d days May, 1828, was held the forty-fourth convention of the Protestant Episcopal Church in the state of Pennsylvania. There were present the Right Rev.

William White, D. D., bishop of the diocese, and senior of the American church, the Right Rev. Henry Ustick Onderdonk, D. D., assistant bishop of the diocese, and fifty-two clerical members, and one hundred and nineteen lay deputies. The Rev. William H. De Lancey was elected secretary, and Mr. Nathaniel Hobart, appointed assistant secretary.

On the second day of the meeting, morning prayers were read by the Rev. William C. Mead, rector of Trinity church, Southwark, Philadelphia, and the sermon preached by the Rev. George Weller, minister of St. Mark's church, Mantua, and St. Mary's church, Hamiltonville, Philadelphia county. The Right Rev. Bishop White then delivered his annual address, which was inserted in the *Christian Journal* for July, page 218.

The Right Rev. Bishop Onderdonk then delivered his address. See page 245.

The Right Rev. President laid before the convention the following communication:—

*"To the Right Rev. William White, Bishop of the Protestant Episcopal Church in Pennsylvania.*

*"At a stated meeting the board of directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, it was resolved, That the bishops and ecclesiastical authorities of the several dioceses be requested to recommend to the clergy and congregations, to cause collections to be made in aid of this society, and that the secretary annually forward to the bishops and ecclesiastical authorities copies of this resolution.*

*"Attest,*

*"GEORGE WELLER, Secretary."*

The bishop recommended the causing of such collections to be made.

Mr. Binney, from the committee appointed at the last convention to take into consideration the constitution, canons, and regulations of the church in this diocese, reported certain alterations in the constitution, which were approved, and laid over for final approbation and adoption at the next convention.

The same committee reported a series of revised canons and regulations, to be substituted for the existing canons

and regulations of the church in this diocese; the consideration whereof was postponed, and the same recommitted to the committee, with instructions to report to the next stated annual convention. The committee was enlarged by the addition of the two bishops, and by the appointment of the Rev. Dr. Wilson in the place of the Rev. B. Allen, who is absent from the country.

The Rev. James Abercrombie, D. D., the Rev. Frederick Beasley, D. D., the Rev. James Montgomery, D. D., the Rev. Jackson Kemper, the Rev. William H. De Lancey, and Messrs. Cornelius Comegys, Charles Wheeler, James S. Smith, William J. Bell, and Horace Binney, were elected the standing committee.—And the Rev. James Montgomery, D. D., the Rev. Jackson Kemper, the Rev. Jehu C. Clay, the Rev. John H. Hopkins, and Messrs. William Meredith, Horace Binney, Edward J. Stiles, and James Hopkins, were elected deputies to the General Convention. And the following persons were elected the missionary committee:—The Rev. George Weller, the Rev. William H. De Lancey, the Rev. William C. Mead, Messrs. William Meredith, Samuel Hazlehurst, Jesper Harding.

The following resolution, on motion of the Rev. Mr. De Lancey, was passed:—

*"Resolved, That this convention highly approves of the formation of the General Protestant Episcopal Sunday School Union, at the meeting of the General Convention in 1826; and heartily recommends it to the support and patronage of the members of the church in this diocese."*

St. Paul's church, West-Whiteland township, Chester county, was admitted into union with the Protestant Episcopal Church in the state of Pennsylvania.

The parochial reports show that the church is gradually advancing in strength. A tabular abstract of these reports gives the following results:—Baptisms (children 494, adults 119, not designated 155) 768—marriages 273—communicants 2,371—funerals 337.

The church in this diocese enumerates 63 clergymen, including the two



bishops, and 67 congregations, besides the African congregation of St. Thomas's church, Philadelphia, which is not in union with the convention, but appears to be under the supervision of the ecclesiastical authority.

The next convention is to be held in St. Andrew's church, Philadelphia, on the third Tuesday of May, 1829.

#### Commencement of Columbia College.

On Tuesday, August 5th, 1828, the annual commencement of Columbia college was held at Trinity church. The procession moved from the college green at nine o'clock, in the usual order, and having arrived at Trinity church, the exercises took place as follows. Students having an asterisk (\*) affixed to their names were either absent (by permission) or excused from delivering their orations:—

1. Salutatory Address, with an Oration, *De philosophia Epicurea*, by William Walton.

2. English Salutatory Address, with the consideration of the motto, *De mortuis nil nisi bonum*, by William Bayley.

3. Attachment to Native Country, an Oration, by Robert Goelet.

4. An Oration on the Imagination as affected by the Progress of Science, by Cornelius Dubois, jun.

5. An Oration on Hypocrisy, by Thomas T. Devan.

6. An Oration on the Character and Literature of the Arabians, by Martin R. Zabriskie.

7. An Oration, *Nationibus gloriam literæ afferunt*, by John L. Vandervoort.

8. An Oration on the World in the Twentieth Century, by Joel B. Post.

9. An Oration on the Influence of Female Society, by Alexander N. Gunn.

10. An Oration on the Life and Character of Philip, the Indian Chief, by J. Butler.

11. An Oration on the Influence of Literature in removing National Prejudices, by Samuel Sidney St. John.

12. An Oration on the Extension and Influence of the Mahometan Religion, by Benjamin I. Haight.

13. An Oration on the Danger and Difficulty of performing great Actions, by George B. Neill.

14. An Oration on the Fine Arts, \*by Austin L. S. Main.

15. An Oration on the Character of Martin Luther, by Thomas W. Chrystie.

16. An Oration on the Character of Julius Cæsar, by John A. Morrill.

17. An Oration on the Fall of Poland, by Richard Whiley, jun.

18. An Oration on the Operation of Climate on Moral and Military Character, \*by John M. Ogden.

19. An Oration on the Danger arising from the Influence of Men of great Talents, destitute of Moral Principle, \*by Edmund D. Barry, jun.

20. An Oration on Internal Communication as affecting National Prosperity, \*by William W. Van Wagenen.

21. An Oration on the History of Scotland, \*by George Gilford.

22. An Oration on the Influence of Chivalry upon Individual and National Character, \*by Mortimer Livingston.

23. An Oration on the Influence of the Multiplication of Books as affecting the Interests of Literature, by Henry S. Hoyt.

24. An Oration on the Connexion between Christianity and Civilization, by Robert B. Van Kleeck.

25. An Oration on the Tendency of Good to produce Good, by Lewis Thibou, jun.

26. An Oration on the Character of Sir Philip Sidney, \*by A. Robertson Walsh.

27. An Oration on the National Character, \*by Edmund Embury.

28. An Oration on Reverie, by George Catlin.

29. Honorary Testimonials announced. Senior Class.—William Walton, 1st degree; William Bayley, 2d degree; Joel B. Post, 3d degree.

Junior Class.—George F. Allen, 1st degree; Peter A. Schermerhorn, 2d degree; Theodore Bailey, 3d degree.

Sophomore Class.—George Ireland, 1st degree; Benjamin F. Miller, 2d degree; Henry Nicoll, 3d degree.

Freshman Class.—Edwin Taylor, 1st degree; Abraham B. Congar, 2d degree; William B. Lewis, 3d degree.

30. The degree of Bachelor of Arts was then conferred on the following named students of the Senior Class, viz.

William Walton, William Bayley, Joel B. Post, Robert B. Van Kleeck, Lewis Thibou, Benjamin I. Haight, Edmund Embury, Martin R. Zabriskie, B. Slosson, Cornelius Dubois, jun., George Catlin, J. Butler, Samuel Sidney St. John, Austin L. S. Main, John L. Vandervoort, Thomas W. Chrystie, George B. Neill, Thomas T. Devan, Robert Goelet, John A. Morrill, William W. Van Wagenen, George Gilford, Alexander N. Gunn, A. Robertson Walsh, Henry S. Hoyt, Richard Whiley, jun., Edmund D. Barry, jun., John Murray Ogden, Mortimer Livingston.

31. The degree of Master of Arts was then conferred on the following named persons, alumni of the college, viz.

The Rev. Robert Seney, the Rev. William Henry Hart, Robert Barker, James A. M. Gardner, Robert William Harris; and also Charles Taylor Catlin, an alumnus of Yale college, admitted ad eundem gradum.

32. The honorary degree of D. D. was then conferred on the Rev. William Hengel, of Womelsdorff, Pennsylvania; the

Rev. William Sprague, of West-Springfield, Massachusetts; the Rev. Asa Eaton, rector of Christ church, Boston, Massachusetts; and the Rev. William Berrian, an assistant minister of Trinity church, New-York.

33. Valedictory Address, with an Oration on the Character of Charlemagne, by B. Slosson.

34. The Exercises of the day were concluded with Prayer by the President.

At the late commencement of Union college, Schenectady, the degree of D. D. was conferred on the Rev. William B. Lacey, rector of St. Peter's church, Albany.

It gives us much pleasure to publish, by request, the following interesting articles; and to express our high gratification at this respectable accession to the number of our churches, and our sincere wishes and prayers for the success of the enterprize thus undertaken by the very worthy servant of the altar under whose auspices it has been commenced.

From the (Auburn) Gospel Messenger for July 12, 1828.

#### St. Paul's Church, Albany.

On Wednesday, the 11th of June, 1828, the cornerstone of St. Paul's church, Albany, was laid by the Right Rev. J. H. Hobart, with the customary religious rites.

At the usual hour of morning service the bishop, the neighbouring clergy, and a respectable portion of the citizens, agreeably to a previous arrangement, assembled at the church of St. Peter. Morning prayer was read by the Rev. James Milnor, D. D. rector of St. George's church, New-York, and an appropriate and interesting discourse delivered by the Rev. William B. Lacey, A. M., rector of St. Peter's church, Albany. This last mentioned circumstance was, to every one present, deeply interesting. To see the rector of St. Peter's, whose parish had heretofore extended throughout the whole city, rise up and advocate the cause of St. Paul's, was alike beneficial to the interests of our Zion, and honourable to himself as a gentleman and a Christian.

At the close of the services in St. Peter's, a procession was formed, which proceeded to the site of the new church. When within a convenient distance of the building, the attending clergy, the vestry of St. Peter's and St. Paul's, and the citizens, formed an open space, through which the bishop, in his official robes, passed to the corner stone. It is needless to state, that our venerable diocesan performed the services in a solemn, dignified, and edifying manner; but so deeply interesting were they on this occasion, that it was not in a solitary instance the silent

tear was seen to trickle down the furrowed cheek of age.

Immediately after the laying of the corner stone, the following address was delivered by the rector, the Rev. Richard Bury:—

#### My Brethren and Fellow Citizens,

After the pious example of our predecessors for ages past, we have assembled, on the present highly interesting occasion, to lay the corner stone of another Christian temple. Like similar undertakings, wherein so much is necessarily to be effected, the one in which we are now engaged, as yet in comparative infancy, has progressed amidst difficulties by no means few or unimportant. But although commenced, and thus far prosecuted under circumstances peculiarly adverse, it has already exceeded the highest expectations even of its warmest advocates; and we earnestly desire (for I but speak the sentiment of all whose hearts are engaged in the glorious work) to offer unto the divine Head of the church, the devout, need I add, the most acceptable tribute of unfeigned gratitude for the gracious blessing he hath condescended to bestow upon our unworthy labours.

So far as I am personally concerned, I feel the utter insufficiency of my warmest thanks as a due return for his unspeakable goodness. Nor should I do justice to the claims of many present, were I to omit a proper acknowledgment of the pleasing conviction, that while our humble success is chiefly to be attributed to the support and furtherance of Him whose cause we have espoused, without whom nothing is strong, nothing is holy, my own hopes and confidence have been materially sustained, nor have I been a little animated in view of the completion of the present work, by the assurance of having commenced and laboured in successful co-operation with those who have, no doubt, felt equally with myself, the truth of the inspired declaration, that, "except the Lord build the house, they labour in vain that build it." And as we are, both by duty and gratitude bound, so, upon all who have in any way, or may yet come to the work of the Lord, we would invoke the divine blessing.

This stone, which has just been impressively laid in its destined place, is the chief corner stone of a foundation, upon which is to be raised a superstructure, within whose consecrated walls, we humbly trust, by a faithful ministration and use of the divinely appointed means of grace, many souls will be gathered into the fold of Christ; to the extension of his kingdom, and the glory of his great name.

The present occasion, my Christian friends, seems well fitted to remind us of the scriptural allusion to the church of Christ in its spiritual character, as a divine

institution: "and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." It is not, however, intended, nor do present circumstances require us, to exhibit the distinctive views and principles of the Protestant Episcopal Church, as we hope, in a becoming manner, to do hereafter, when this edifice, which is now erecting, shall have been finished and solemnly consecrated to its appropriate uses and design. Suffice it to say, that we believe them to be sustained by scripture and primitive usage, and by the consent and practice of the church from its earliest period down to this our own day. And that, far from wishing to proscribe any who cannot, in these respects, agree with us, but that all may be permitted to sit under their own vine and fig-tree, without any to molest or make them afraid, we shall endeavour, with the blessing of God, by precept and by practice, conscientiously to maintain these views and principles. And yet, although it is intended, with the divine aid, not only to preach the Gospel of Jesus Christ with all possible fidelity, but in all respects to adhere to the requisitions of the church in reference to its ministry, its worship, and its ordinances, we at the same time wish to recognize no distinctions, save those enjoined by the word of God and the authority of his church. Hence, without the slightest allusion either to persons or parties, on the contrary, with feelings of Christian charity to all, we avail ourselves of this more public opportunity, nay, we feel as if called upon, in justification of our motives and design in erecting this church to the worship and service of God, to disclaim altogether, as foreign to the true character and institutions of the Gospel, and certainly of the Protestant Episcopal Church, any appellations whatsoever of individual or party invention. For we desire to be known and acknowledged as belonging, not to Paul—not to Apollos—not to Cephas—but to Christ; He the vine, we a true and living branch; He the divine and spiritual Head of the church, which is his body: we among the lawfully engrafted and fruitful members thereof. In this edifice, then, which we here erect, while we hope to maintain a due obedience to the authority of the church, which rightly demands of all its members, the laity as well as the clergy, an inviolable adherence to its doctrines, its discipline, its worship, and its ordinances, it is determined, with the great apostle, to "know nothing among the flock save Jesus Christ, and him crucified." And it is our heart's desire and prayer to God, that he would most mercifully deliver (through each and every successive generation) the minister and people who shall here assemble, from party dissention

and sectarian influence. And that while the former, deeply alive to the obligation of their ministerial vows and duties, shall faithfully endeavour to set forth, in their life and doctrine, the true and lively word of God, and rightly and duly to administer his holy sacraments; the latter, by a wise improvement of all their privileges, may not only be hearers, but doers of the word; walking in all the commandments and ordinances of the Lord blameless. If such be the design of this great, this responsible work in which we are engaged, and if such be the charitable desires of our hearts, ours must, and will be, the delightful and the encouraging evidence, through the approving influences of that Holy Spirit, whose sacred blessing awaits every where, and at all times, a faithful ministration and use of divinely appointed means, that as Christians, not merely by name, but in very deed, we have been led into the way of truth, and are holding the faith in unity of spirit, in the bond of peace, and in righteousness of life.

By uniformly adhering to a course of religious policy like this, frank and undisguised as it is, and approved in the sight of God, by our own consciences, and in the estimation of every candid and truly liberal man, we shall, in the most effectual manner, evince the pious consistency which ought ever to characterize us as a legitimate branch of the church of Christ, whose appropriate and inspired motto, "charity never faileth," engraven upon the seal of our religious incorporation, is intended, with the blessing of God, to perpetuate that heavenly and benign influence which, beyond all dispute, is one of the surest safeguards to Christian love and unity. May we never lose sight of it—may we never be uninfluenced by it.

Thus shall we bear our humble part, however unworthy of so great a privilege, toward accomplishing the grand design of the glorious Gospel, as first promulgated to our guilty world in the angelic strain, "Glory to God in the highest; and on earth peace, good will toward men." And if faithful unto the end, when we shall have ceased to worship in this or any other temple here below, and the earthly house of this frail tabernacle shall have been dissolved; what ineffable delights will transport our immortal and glorified spirits as we take possession of our celestial inheritance—"a building of God, a house not made with hands, eternal in the heavens."

The address being ended, the bishop closed the services, and dismissed the people with his benediction.

Among the causes which gave rise to this undertaking, the following may be considered a prominent one:—

The ancient and respectable church of St. Peter, not being situated in a central

part of the city, and many of the members of our communion, in consequence of age, infirmity, and many other causes, being unable to attend divine service, it was deemed necessary that a church should be erected in the south part of the city, for their accommodation, as well as for that of the numerous population residing in this section of the city. That in this manner the boundaries of the church might be extended.

Induced by this, and other important considerations, among which we believe a desire to be instrumental to the salvation of his fellow men, was ranked in the most conspicuous place, the Rev. Richard Bury determined to use every effort for the erection of a second Episcopal church in the city of Albany. His determination being formed, he made two of his youthful friends, John Le Breton and Charles Skeritt, acquainted with his intention. They cheerfully lent him their aid; and on Sunday, October 21st, 1827, divine service was, for the first time, celebrated in the south section of Albany, according to the rites of the Protestant Episcopal Church in the United States of America.

On Monday, the 12th of November, 1827, agreeably to legal notice previously given, the congregation assembled, and having chosen two wardens and eight vestrymen, constituted themselves a regular Episcopal congregation, under the title of "St. Paul's Church, or Congregation, in the City of Albany."

From that time to the present, the exertions of the rector and his vestry have been unremitting. Every effort, which piety and zeal could dictate, has been put in requisition, for the purpose of erecting a decent edifice in which to celebrate the public worship of Almighty God. Thus far the efforts which have been made are crowned with success. Here would the friends of Zion set up an Ebenezer, and say—"Hitherto hath the Lord helped us."

#### EPISCOPAL ACTS.

##### *In the Diocese of Connecticut.*

On Saturday, August 9th, 1828, the Right Rev. Bishop Brownell held an ordination in Christ church, Hartford, and admitted Mr. William H. Judd to the holy order of deacons. The sermon was preached, and the candidate presented, by the Rev. Mr. Wheaton.

##### *In the Diocese of New-Jersey.*

On Sunday, the 3d of August, 1828, Bishop Croes visited Christ church, Newton, preached, and confirmed nine persons. And on Thursday, the 21st of August, the same prelate visited Christ church, Shrewsbury, and confirmed twenty-five persons.

##### *In the Diocese of Pennsylvania.*

On Wednesday, the 9th of July, 1828,

in Christ church, Philadelphia, the Right Rev. Bishop White admitted to the holy order of deacons Mr. William Lucas, an alumnus of the General Theological Seminary of the Protestant Episcopal Church.

On Tuesday, the 15th of July, 1828, St. Gabriel's church, Sugarloaf, Columbia county, was consecrated to the worship of Almighty God, by the Right Rev. Bishop Onderdonk, who was assisted in the services by the Rev. Mr. De Pui, of Pennsylvania, and the Rev. Lucius Carter, of Maryland.

#### *New Churches.*

The corner stone of the new Protestant Episcopal Church was laid at Norwich, on the afternoon of Tuesday, the 29th of July, 1828, with appropriate ceremonies. At four o'clock the old church was opened, and occasional services had; a procession was then formed, and moved to the foundation of the new building, when the corner stone was laid by the Rev. S. B. Paddock, the rector of the parish, who then delivered an address appropriate to the occasion.

A vote has been passed by the parish of Trinity church, New-Haven, for the immediate erection of a chapel within that parish, and for the permanent settlement of the Rev. F. L. Hawks, as assistant minister.

#### *Obituary Notice.*

REV. HENRY J. FELTUS, D. D.

DIED, in this city, on Sunday evening, August 24th, 1828, in the 53d year of his age, the Rev. Henry J. Feltus, D. D., rector of St. Stephen's church, New-York.

Dr. Feltus was a native of Ireland, and came to this country when quite a young man. Having been, for some time, a preacher in another communion, he was admitted into the ministry of our church by the Right Rev. Bishop White, of Pennsylvania, about 30 years ago. Having officiated, as we believe, for a time, at Easton, Pennsylvania, he became the rector of Trinity church, Swedesborough, New-Jersey; whence he was called, in 1808, to the rectory of St. Ann's church, Brooklyn, Long-Island; and thence, in 1814, to that of St. Stephen's church, in this city. In 1822, he received from Union college, Schenectady, the degree of D. D.

Dr. Feltus was uniformly assiduous, affectionate, and laborious, in the exercise of his parochial functions; and was consequently much beloved and respected by the people of his charge. The genuineness and sincerity of his piety appeared in that trying hour of the near approach of death, when every insufficient dependence must fail, and nature, unsanctified and unaided by grace, must leave the sufferer without comfort, without support, and without hope. His illness was of three

or four weeks' continuance, and afforded a blessed opportunity of witnessing the humility, the composure, and the triumph, with which a Christian can die. He spoke much of the love of the divine Saviour, and the richness and sufficiency of divine grace. He warmly commended, as he strikingly exhibited, the cardinal evangelical virtue of humility. He thought and talked much of the church. He loved to have his brethren pray with him, when they were at his bed-side, and entered heartily into the devotions. While conversing with a clerical brother who sat beside him, when it was thought that he had but a few hours to live, on the subject of ministerial duty, he emphatically and solemnly avowed it to be his deliberate conviction, that a regard for ultimate and permanent usefulness, as well as the solemn obligations of duty, urged to a constant and conscientious adherence to the distinctive principles, and established order, of our own church. He lamented frequently and deeply that the absence of our diocesan, now on a distant episcopal visitation, deprived him of the blessing, on which he would set so high a value, of having him beside his sick and dying bed. Speaking, as he often did, of his affectionate and respectful attachment to the bishop, he said, with emphasis, on two occasions, and to two of his brethren, *If I have ever caused him an unhappy moment, in the midst of the cares, anxieties, and labours, of his office, I hope he will forgive me; and I pray God to forgive me; and if it please God to spare my life, I trust that I shall never again occasion any uneasiness to him, or to any of my brethren.*

Thus, in constant spiritual communion with his God and Saviour, and in the constant manifestation of the faith, hope, and charity of the Gospel, he bore with exemplary patience and resignation, unusually protracted debility and suffering, and waited with calmness for the hour of his release. At length that hour came. God's holy day, which had nearly all been spent by him on earth, was closed in paradise. It was made to him, indeed, a day of rest, rest from the labours of the church below, and a call to the blessed services of the church in heaven. On the following day, his mortal part was deposited, with the appointed hallowed rites, and in the presence of an immense concourse of weeping brethren, parishioners, and friends, beneath the chancel of his own church, and in the same grave which, twelve years before, had received the remains of the wife whom he dearly loved.

In the course of divine Providence there had been no death of a pastor of our com-

munion,\* in this city, since the decease of the Rev. Dr. Auchmuty, rector of Trinity church, in 1777, except that of the Rev. Mr. Albert, rector of the French church Du St. Esprit, in 1806, until, about a year ago, the Rev. Mr. Duffie, rector of St. Thomas' church, was called to his home. There had been, therefore, in an interval of 50 years, but one such death; and now, in a year and four days, there have been two—active, useful men, in the vigour of their days, and in the diligent and successful discharge of their sacred functions. It is a providence fraught with instruction and with warning. May divine grace carry that instruction and warning home to every heart; and make their happy fruit appear in the character and life!

For the Christian Journal.

General Theological Seminary.

Messrs. EDITORS,

I have remarked, with regret, that none of the periodical works which I have yet seen, has copied, as was requested, the notice, in your July number, of the opening of the Theological Seminary, the qualifications for entrance, &c. An early insertion of it would have been useful; as well as a repetition of it, shortly before the time of opening. It is especially important, that the resolution of the Faculty respecting the privileges of students, should be widely circulated, to prevent trouble and disappointment. Will the respected Editors of our church periodicals excuse this hint?

Your's truly,

A Friend to the Seminary.

Calendar for October, 1828.

5. Eighteenth Sunday after Trinity.
6. General Theol. Seminary re-opens.
12. Nineteenth Sunday after Trinity.
18. St. Luke the Evangelist.
19. Twentieth Sunday after Trinity.
26. Twenty-first Sunday after Trinity.
28. St. Simon and St. Jude.

Eccelesiastical Meetings in October, 1828.

1. Maine Convention meets.
16. New-York Convention meets.†

\* The case of the late venerable Bishop Moore can hardly be considered an exception; because, though in fact rector of Trinity church at the time of his death, he had been, for five years, disabled by sickness and infirmity, from discharging the pastoral functions.

† We regret that the meeting of the New-York Convention is erroneously noticed in our Almanack for the *twenty-third*; the *sixteenth* is the day. The Editor of the Auburn Gospel Messenger is requested to apprise his readers of this mistake.